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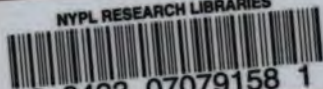
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Church Property

THE BENEFICE LECTURES

Church Property

THE BENEFICE
LECTURES

DELIVERED AT THE UNIVERSITIES OF ABERDEEN
EDINBURGH, GLASGOW, AND ST. ANDREWS

BY

REV. THOMAS BURNS, F.R.S.E., F.S.A. (Scot.)

MINISTER OF LADY GLENORCHY'S PARISH, EDINBURGH
CONVENER OF THE GENERAL ASSEMBLY'S COMMITTEE ON THE
BENEFICE REGISTER AND CHURCH RECORDS
AUTHOR OF "OLD SCOTTISH COMMUNION PLATE," ETC.

WITH A PREFACE BY

THE VERY REV. JAMES MACGREGOR, D.D.

MINISTER OF ST. CUTHBERT'S, EDINBURGH

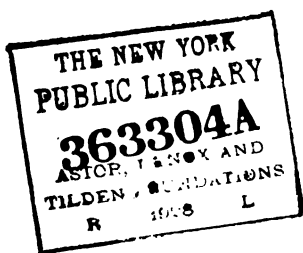
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TO
THE VERY REV. ROBERT HERBERT STORY
D.D., LL.D.
PRINCIPAL OF GLASGOW UNIVERSITY
BY WHOM I HAVE BEEN MUCH ENCOURAGED
IN THE WRITING OF THESE LECTURES

PREFACE

THESE Lectures on the Records and Properties of the Church of Scotland form an invaluable book. By its publication the Author has done his Church a great service. One cannot realise, until he has read it, how very urgently it was needed. The work, which required for its successful treatment special and trained aptitudes, could not have fallen into more congenial and competent hands. It naturally follows his great book on "Old Scottish Communion Plate," and surpasses it in practical utility. It is a mine of information on the matters with which it deals. One rises from its perusal impressed with the labour and research which have been expended on it by one whose hands are more than full of public as well as pastoral work. It is a thoroughly readable book without a dull page, and may be perused with interest and profit, especially by members and adherents of our National Church. It was written for the instruction of candidates for the ministry, and should find its way into the hands of every young

Parish minister. It will be a guide to them in many matters which concern their own welfare and that of their congregations.

There is much that is painful in the story which these Lectures tell. They are a faithful and fearless statement of facts, many of them of a discreditable kind. These facts are recalled, not for the purpose of maligning past actors in our Ecclesiastical History, or of awaking unavailable regrets, but in the healthy hope that a knowledge of the Church's irreparable losses and of the causes which led to them, may hasten the adoption of measures which will prevent their frequent recurrence in days to come. Like most ancient documents the records of the Church have suffered from the ravages of time. "Lost, stolen, or strayed" are words which apply to them in a lamentable degree. The struggles with Episcopacy and Royal absolutism are largely responsible for their disappearance. Fire has wrought havoc among them. They have even been burned by Acts of Parliament. They have been appropriated as their lawful property by Archbishops and purposely mutilated by their hands. The story of some of them reads like a romance. While their loss or destruction has been due to many causes, these pages clearly show that the chief agency has been the carelessness of the

Church itself and the gross and slovenly neglect of those who had them in their custody. It is clearly shown that the loss of these records is deplorable, not merely as historical documents, but as entailing the serious loss of much valuable property. Had such a book as this existed many years ago, there are church glebes which would have been broader and stipends which would have been larger than they are to-day. I know an instance where the simple assertion of his legal right secured for a minister a valuable grass glebe which, through ignorance or neglect, none of his predecessors possessed.

Is it too much to hope that an awakened interest in this matter may yet lead to the restoration of many precious manuscripts to the Parishes or Presbyteries to which they belong? The minutes of the humblest Kirk-Session in the land may be valuable documents in a distant future, and ought to be preserved with the utmost care. It is melancholy to learn how very few of the Parishes, Presbyteries, and Synods of the Church are in possession of *Safes*, the one secure receptacle of important papers of any kind. It is earnestly to be hoped that the recommendation of the General Assembly in this direction may be speedily and widely complied with. One cannot help wondering

as he reads these pages, whether the condition of things which they describe would have been equally unsatisfactory had there been a permanent superintendent at the head of each Presbytery, or even of each Synod.

The information given in the Second Lecture on the Benefice Teinds, Fiars' prices, Manse, Glebe, the laws affecting them, and the relation of the Incumbent to the Heritors, &c., cannot fail to be of great advantage to young clergymen. A blunder at the outset of a ministry may cause a lifelong regret. In business matters with the Heritors, such as the improvement or enlargement of manses, &c., the wise advice is given to come to a peaceable arrangement where that is possible, as it almost always is. It is a sensible as well as kindly suggestion which, if followed, would save trouble and even harm to the people as well as the minister, that the Presbytery, as in former years, should see to the interests of the young Incumbent on entering on the charge of a Parish.

To the general reader the Third Lecture, on Sacramental Vessels and Church Furniture, will probably prove the most interesting of the three. To professional readers it will be a startling revelation. It will open their eyes, as they never were before, to the shocking and reckless waste and



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loss of precious vessels which can never be restored, and will make them thankful that, at long last, there exists in the Church of Scotland a General Assembly's Committee on Benefice Registers and Records of the Church with the author of these lectures as Convener. With a book like this in their possession the young clergy have an advantage which their predecessors never had, a warning against the mistakes they made and an encouragement to take most reverent and anxious care of every article connected with the House of God, and to be sure that the Records, the properties, and the vessels which come into their possession shall be handed down without injury or loss to those who come after them.

I heartily wish for this book the success which it deserves.

JAMES MACGREGOR, D.D.

3 ETON TERRACE,
EDINBURGH 1905.

AUTHOR'S NOTE

AT the suggestion of an influential churchman, and with the hearty recommendation of the General Assembly of 1904, I consented to deliver a short course of three Lectures, relative to the preservation of Church property.

Such a course, it was represented, would be of great benefit to young men "intending the ministry" as well as to those who had already entered on their profession, by drawing their attention to the immense importance of such subjects as the Church Records, Glebes, and other properties, Sacramental vessels and Church furniture, and all such articles to which the parish minister stands in the relation of custodier, as a great deal has been lost to the Church from ignorance and neglect of these matters.

The object aimed at in these Lectures is therefore to inspire young men, who are preparing to become ministers in the Church, with the spirit of regard for, and a high sense of sacred responsibility concerning, all such properties as have been bequeathed and consecrated to the service of the Church.

These Lectures were delivered in the Divinity Halls of the four Universities. To the Principals, Professors, and Students my sincere thanks are due for their very hearty reception and for their letters of appreciation.

THOMAS BURNS.

CROSTON LODGE,
EDINBURGH 1905.

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THE BENEFICE LECTURES

LECTURE I

CHURCH RECORDS—THEIR VALUE AND IMPORTANCE

IN our first lecture we shall take as our subject the value and importance of the Church Records. They form a subject full of interest and well worthy of thoughtful study. Not a little of the history of Scotland is to be found in these volumes. They contain the most valuable materials for the historian. They carry us back to remote periods full of interesting events. There the dead voices of the dim and distant past speak still to the living in the active present. From these musty pages, almost illegible through age, and in some cases undecipherable through the carelessness and neglect of their custodiers, the past is made to illumine the present with a light most rare and precious. Church Records are storehouses in which are locked treasures of information which will be

sought for in vain at other sources, and too unique in their quaintness to be overlooked.

The great value and the immense importance of Church Records may be considered from three standpoints, viz. :—

(1) They are valuable on account of their Historical references.

From the early days of the Reformed Church to within the last hundred years, Church Records may be said to have been the principal repositories of public events. The Church being inseparably bound up with the affairs of the State, many events of historic interest which took place at the Establishment of Presbytery in 1592 ; at the subscribing of the Covenant in 1638 ; at the Restoration in 1660 ; at the Revolution in 1688 ; at the Rebellions in 1715 and 1745 ; and at the Disruption in 1843, are only to be found narrated in the pages of Church Records. He who would understand what these incidents were, and what they reveal of Church life and Church feeling on the great questions which agitated and rent the Church asunder, must have recourse to these “ mines ” of original and living interest. Their value lies in this, that they were recorded at the time they happened by active hands, of whom many had taken part in them and helped to make history.

Their historical importance has long been acknowledged by those who have had access to them. They enable us to realise the effects wrought on society by the changes in religion which occurred at various periods.

Besides being historically valuable concerning the great questions of policy and action of the Church in those troublous days, and as affording us an idea of the prevailing religious subjects of debate at the time, they are of importance as revealing the modes of expression in those bygone times, the style of writing, the characters and contractions, and the formation of the letters peculiar to the period, and so forth.

(2) They are valuable on account of their references to the Social conditions which prevailed at different periods in the country.

It is to be remembered that formerly many subjects fell within the province of Church courts, which in the present day would be thought out of place, and whose discussion would not be tolerated. In earlier days the Church possessed more power and exercised wider authority than in modern times. Through her several courts the Church took cognisance of all public affairs within the bounds of the parish. The Church not only administered discipline and exercised authority on



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matters purely ecclesiastical, but assumed charge of the poor, looked after education, superintended arrangements for the burial of the dead, and took to do with a great many other things. In short, the Church discharged duties which fall now to be performed by the Town Council, the Parish Council, the School Board, and Courts of Civil Justice.

Old Church Records, then, possess a value which it would be difficult to overrate. They have engrossed on their pages the conditions of remote society. They describe minutely transactions, decisions, and incidents presenting a lively picture of the state of our forefathers. It is indeed from these sources that traits of ancient manners and customs, details of social intercourse, and the thoughts and habits of our ancestors may be gleaned.

(3) They are valuable from a purely Ecclesiastical standpoint.

Since the establishment of Presbytery in 1592, it has generally been the practice of the Church to have engrossed in her Records all transactions affecting the revenue and the emoluments attached to benefices. These particulars the Church required to be fully and accurately narrated, and a record of them preserved in the minutes of the court before

which the case was considered and the decision arrived at.

It is therefore within the pages of Ecclesiastical Records that agreements between ministers and presbyteries on the one hand, and heritors on the other, are frequently preserved ; that all matters affecting the emoluments of benefices are touched on, and the recognised rights of ministers to certain clearly defined privileges recorded. For example, it is in the minutes of the Church courts that particulars regarding glebes and minister's grass, their extent, and their situation, and sometimes their boundaries, are fully and accurately described. If at any period excambions (*i.e.* the exchange of an old glebe for a new glebe) have taken place, or new agreements entered into affecting the payment of stipends, the value of glebes, or money payments in lieu of manse or glebe—all these matters, having an important bearing on the value of a living, should be found detailed in the official proceedings of Church courts. In short, everything affecting the benefice—manses, glebes, Church concessions and financial rearrangements between the Church through her courts on the one hand, and heritors and other interested parties on the other, are frequently narrated in detail in these volumes.

From the Historical and Social points of view

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these Records no doubt possess great value, but from the [Ecclesiastical standpoint their value is simply incalculable. And for this reason that when disputes arise—as they frequently do when lands pass into new proprietorships—regarding the areas of glebes, &c., the extent of minister's grass, and their boundaries, rights of shooting and fishing, and other privileges enjoyed by ministers undisputed for a long term of years, and the validity of excambions agreed upon, the principal sources whence the Church may glean facts for the defence of her rights and the retention of disputed revenues are the Church Records, which, if faithfully recorded and preserved, will contain a description and history of the disputed transactions. With the loss of Records, or even, as often happens, the mutilation¹ of these volumes through the cutting out or abstraction of leaves containing important transactions and facts, there generally results, as a natural consequence, the alienation from the Church of valuable sources of income : the Church's title to these having vanished, it may

¹ Two volumes, purchased from a tobacconist, were handed over to Wodrow, who pronounced the first, which gave a complete account of Assembly 1638, to be no original, but a copy ; and the second, containing, *with many sad mutilations*, the Minutes of the Assemblies from 1642 to 1646, to be probably an original. —“Wodrow's Correspondence,” vol. i. pp. 115–118.

be, through the required evidence having been destroyed or in some way having passed from the knowledge of its lawful keepers.

All this shows how exceedingly important it is that the Manuscript Records of our old historic Church of Scotland should be prized and carefully preserved, containing as they do the most valuable information relating to property bequeathed for religious purposes to the Church, which should be preserved as an heirloom for future generations. And here let me remark in passing that it is the duty of ministers to see that the Records of the different Church courts are correctly written and are free from blottings and interlinings¹ and other slovenly marks. From what can be gleaned from the practice of the Church in earlier times, it would seem to have been one of the principal qualifications for the clerkship of a Church Judicatory that the official to be appointed should have "a good hand of writing," as his Records "had to be preserved for after ages." It was also specially enjoined that his minutes were not to be written on "loose sheets of paper," but in a Minute-book.²

¹ In 1701 the Synod Book of Perth and Stirling was produced after being transcribed, because of interlinings.—*Gen. Ass. Minutes*.

² In 1705, the General Assembly transmitted to Presbyteries for their consideration overtures concerning the "Discipline and Method of Proceeding in the Ecclesiastical Judicatories of the Church of Scot-

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Indeed, at the parochial visitations of a parish, the clerk of the kirk-session had to appear when inquiry was made at the minister as to his fidelity and diligence in his office.¹ It is also interesting to note that from an early period in the Church's history the clerk was held answerable for the safe custody of the Minute-book.²

land." It is stated in an advertisement prefixing the print of these overtures that the first three chapters were drawn up and printed in the year 1696.

In Chapter I. section iii. 2, the Clerk of every Church Judicatory is required to have "a good hand of writing," as "his Records being to be preserved for after ages." In paragraph 4 of the same section, it is stated "the Clerk" is to be held answerable for the safe custody of the "Register and Minute Book." Further, the Minutes were not to be written on "loose sheets of paper," but in a minute book.

Section iii. paragraph 7 is in the following terms :—

"That Registers of all Church Judicatories may be better preserved, it were fit that every Session deliver their fair Register in to the Presbytery every ten years, and every Presbytery theirs and the Session's into the Synod every fifteen years, and that the Synod every twenty years order all these and their own fair Register to be laid up in the Publick Library of that University which is next adjacent to them, where they may be safely kept from accidents for the future Benefite of the Church : and that the Church may not want the present benefite of them, let doubles be taken, collated and attested, whereof one to be sent to the University as aforesaid, and the other to be kept in the Clerk of the Judicatories' hands."—*Acts of the Assembly, 1705.*

¹ In section vi., which treats of Parochial Visitations by the Presbytery, it is laid down in paragraph 7 that the "Session Records are all to be called for, produced, and laid before the Presbytery." At these visitations the Clerk of Session was called in and enquiry made at the minister as to his fidelity and diligence in his office.

² "The Presbytery of Haddington laid before the Commission of Assembly in 1751 the Interlocutor of the Court of Session in the case

The General Assembly has always attached great importance to the manner in which Church Records were kept. In 1713 an Act¹ was passed containing directions to the visitors of Synod books. Visitors in revising these books were enjoined to see that "they were carefully written and spelled without contractions," and that when blottings-out occurred, the number of words and

of the Humble parish—the Heritors of the parish and the Kirk Session with respect to the Management of the Poor's Fund, &c.

"That Mr. John Cuming, Minister of Humble, had received a letter, signed by 4 Heritors of the parish, demanding the Records of the Kirk Session from the time of his admission to that charge in 1715 to be put into the hands of one or other of them. On this the Commission unanimously gave it as their judgment, That the heritors have no right to demand the records out of the hands of the session clerk, and that the session clerk should not deliver them, but that he should allow the Heritors inspection of them in his own custody, or extracts if required, upon their charges."—*Minutes of Com. of Ass.*, 1751.

See also Dr. Mair's "Digest of Church Laws," pp. 27, 28.

¹ ACT CONCERNING DIRECTIONS TO THE VISITORS
OF SYNOD BOOKS.

Under section 3 of this Act it is directed that the visitors in going through the Synod Books are to be careful to see

"if the Register be correctly written and spelled without contractions: and when there is anything written on the Margin which should have been in the Body if it be signed by the Clerk: and when words are blotted out as superfluous, if it be marked on the Margin, how many words or lines are blotted out, and that it was done by authority: and if the said marginal writing be signed by the Moderator and Clerk; and also observe, if there be any blotting or interlinings in the Register."—*Gen. Ass., Act IV.*, sec. 3, 1713.

"The instructions of Act IV. of Assembly 1713, and other additional directions since that Time to Visitors of Synod Books prefixed to each Book, read, and the observation thereof enjoined."—*Minutes Gen. Ass.* 1742.

lines erased were duly stated on the margin, and that the marginal note was signed by the moderator and clerk.¹ Thus it was that in 1714 the General Assembly "recommended to the Synod of Merse to take care their register be more carefully written."²

Realising, then, the value and importance of all Church Records, the question naturally suggests itself here: What has been the practice of the Church with reference to the safety and preservation of these priceless documents? Has the Church in the past shown that interest in their safety which their value warranted? Has it been the practice of the Church to hedge them round with safeguards to prevent loss, dilapidation, or disappearance? The answer to these queries is staggering when this further inquiry is made: What are the dates of the oldest volumes of existing Records possessed by our four Church Courts, viz. the General Assembly, the Synod, the Presbytery, and the Kirk-session?

¹ "The General Assembly recommends it to all the Judicatories of this Church, to take special care that the Registers be correctly written and that they allow no Blottings or Interlinings thereintil, and if anything shall happen to be blotted out as superfluous, that it be marked on the margin, how many Words or Lines are blotted out, and that it was done by the Authority of the Judicatory, and that it be subscribed by the Moderator and Clerk, and if anything be omitted that it be written upon the margin, and subscribed by the Clerk of the Judicatory."—*Act IX., Gen. Ass., 1706.*

² *Gen. Ass. Minutes, 1714.*

(a) GENERAL ASSEMBLY RECORDS

The General Assembly possesses one volume of Original MS. Minutes of the General Assembly held at Dundee 24th to 28th April 1593,¹ and two other volumes, 1690-92, containing the records of two years. The volumes containing the transactions and decisions of the ten succeeding years, *i.e.* from 1692 to 1702, are missing. Besides these three ancient volumes "accidentally preserved," the Acts and Proceedings of the Commission of Assembly and Correspondence, dating from 1646 to 1660, comprising six volumes, are possessed by the Church. Other old manuscript books housed in the General Assembly Library comprise the "Buik of the Universall Kirk,"—an old copy Register, dated 1560 to 1608, signed by William Grant, advocate, second son of Sir Francis Grant of Cullen, a Lord of Session, who was General Assembly Clerk from 1731 to 1746, and afterwards became Lord Prestongrange. In 1734² it was attested to be a true copy of the original. With

¹ Recovered by purchase a few years ago.

² "Report of Visitors who compared a Copy of a Register of the General Assembly's Proceedings from the year 1560 to 1608, with a Register now in the Theological Library at Edinburgh, subscribed by Mr. Thomas Nicolson, the Clerk of Assembly brought in, and the said Visitors appointed to attest the said Register to be a true transcript of the original."—*Gen. Ass. Minutes*, 1734.

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the exception of three old volumes containing copies of Records of Proceedings of the General Assembly from 1638 to 1646, the above-mentioned are the only Records of the Church prior to 1702, possessed by the General Assembly.

(b) SYNOD RECORDS

Within recent years reports have been received from the sixteen Synods of the Church, and from these returns it is learned that but one Synod possesses a volume of Records which treats of the period prior to 1600. This volume is in the custody of the Synod of Lothian and Tweeddale, and covers the period from 1586 to 1592. Credit is due to the University of Edinburgh for its preservation, it having been in their safe custody since the year 1697. It was restored to the Church in 1890, as the result of an action before the Court of Session, at the instance of "the Presbytery of Edinburgh against the University of Edinburgh, for recovery of three volumes of Presbytery Records."¹

The oldest volumes still preserved by other Synods are : Fife, 1610 ; Elgin and Moray, 1623 ; Argyle, 1639 ; Perth and Stirling, 1639 ; Aberdeen, 1650 ; Sutherland and Caithness, 1657 ; Galloway, 1664 ; Glasgow and Ayr, 1687 ; and Dumfries, 1691. Several of these are not con-

¹ 28th November, 1890.

tinuous; they have several blanks, and betray evidence of careless custody. In some, leaves are torn out; in others there are years of proceedings missing, making them "broken records."

(c) PRESBYTERY RECORDS

The returns received from Presbyteries tell the same sad story. No Presbytery in the Church possesses a record of the Presbytery's proceedings which dates farther back than 1581. There are eighty-four Presbyteries within the Church, and out of these probably eight possess any record older than the year 1600. These are: Stirling, 1581; Dalkeith, 1582; Edinburgh, 1586; St. Andrews, 1586; Haddington, 1587; Glasgow, 1592; Peebles, 1596; Ellon, 1597; and Aberdeen, 1598.¹ The preservation of the old volumes belonging to Edinburgh Presbytery is due to the fact that they were taken care of by the University of Edinburgh from 1697 till 1890, when, by the decision of the Court of Session, they were handed over to the Presbytery as the rightful custodiers. And in the case of the few others, their existence to-day bears testimony to the carefulness and high sense of sacred responsibility which must have actuated the successive clerks in those different Presbyteries.

¹ Recovered in 1890, from Advocates' Library, Edinburgh.

(d) KIRK-SESSION RECORDS

The most numerous class of Church Records are those which belong to Kirk-sessions. The very large number of these which must have existed at one or other period of the Church's history give rise to the expectation that many volumes should now be in existence containing the proceedings of Kirk-sessions prior to 1600. But when inquiry is made, what do we find? The painful fact is revealed that there are only about a dozen parishes throughout the whole Church whose existing Records date farther back than 1600. Some Kirk-sessions in the proud position of owning these valuable heirlooms are: Crail, 1561;¹ Galston, Ayr, 1568; Middle Kirk, Perth, 1577; Elgin, 1584; St. Cuthbert's, Edinburgh, 1586; Dunbarney, Perth, 1594; St. Madoes, 1596; Prestonpans, 1596; St. Monans, Fife, 1597; and South Leith, 1597.

With reference to the ancient volumes possessed by these few parishes, it is painful to confess that, notwithstanding their antiquity, many of them are preserved in a most slovenly manner. Several of them are unbound, stained with damp, torn, eaten away by the tooth of time, moth-destroyed, or otherwise injured. Some of the volumes are very

¹ A few leaves of Minutes, 1561-64.

fragile and brittle, having been rescued from damp presses. Several Records are in leaves and are very fragmentary. For example, the oldest minutes belonging to the parish of Galston consist of portions of books, many of the leaves having been lost.

Looking to these facts relating to the existence of comparatively few old Records connected with the several ecclesiastical courts, what must we conclude? They suggest a great want of carefulness and safe-keeping on the part of the custodier, and reveal a lack of supervision on the part of the Church whose duty it was to see their security provided for. All this impresses on one the conviction that in earlier days the importance of preserving Records containing Church court proceedings was not recognised, simply because the Church did not then appreciate how valuable these volumes would become to future generations. Indeed, Records dealing with other affairs—for example, State Records—did not receive the attention their importance merited till about the middle of last century, and, like those of the Church, suffered in consequence and very frequently from similar causes.

The causes which led to the vanishing of these Church Records were many and varied. The disappearance of many of our oldest Records

can be traced back to those periods in the history of Scotland when religious feelings on the question of Presbytery and Episcopacy were most acute. For example, after the Revolution in 1688 Episcopalian incumbents who were forcibly expelled from their charges carried away with them much property, including parish Registers.¹ In 1707 the Presbytery of Meigle complained to the General Assembly that "Church Registers" and other property had been carried off by Episcopalian incumbents.² This may be viewed as a fair illustration of what occurred in other districts. It is recorded that "the papers belonging to the session of Ballingry, Fife," were carried off by Mr. Henry Malcolm, incumbent from 1684 to 1701. In St. Madoes, Perthshire, in 1697, a deposed incumbent conveyed the parish Registers to the laird of Pitfour. In Forgan, in 1689, Mr. Strachan, deprived of the living, "carried off the session books." In 1692, Mr. John Hay, incumbent at New Monkland, Lanarkshire, at the Revolution "made away with the session books." In 1694, Mr. Alexander Douglas, deprived of his charge at Coldingham, took possession of Church Records and resisted all appeals to restore them. Kirk-session minutes in

¹ Records in olden times were designated Registers.

² See Old Scot. Com. Plate, pp. 162-3.

many districts complain of the disappearance of Records.¹

It is to be remembered also that the Restoration Parliament ordered a number of Church MSS. to be brought together and burned. Doubtless many Church Records met their fate then.² Further, about the middle of the nineteenth century many kirk-session volumes of ancient date were transferred to the Register House, Edinburgh. Prior to the passing of the Registration Act in 1854 the entries of baptisms in many parishes were mixed up with other matters in the Session minutes. For the purpose of having these baptismal entries extracted, kirk-sessions sent their volumes to the Register House, Edinburgh, and there the great majority of them have been retained.³

¹ See "Old Scot. Communion Plate," pp. 163-166.

² It is believed that the Records of the Commissions appointed by the Assemblies, 1642, 1643, 1644, and 1645, along with the MS. minutes of most of the Assemblies from 1640 to 1653 probably formed part of that Collection of Church MSS. brought together and burned by order of the Restoration Parliament.

³ In terms of the Act 17 & 18 Vict. c. 80 and subsequent Acts all the old Parochial Registers, dating from the sixteenth century to December 31, 1854, were transmitted to the Register House, Edinburgh.

See detailed list of the Old Parochial Registers of Scotland, published 1872, for the Registrar-General of Births, Deaths, and Marriages.

It would seem that prior to 1854 Parochial Registers were taken to Edinburgh for legal purposes and never returned.

INVERKEITHING, *April* 10, 1755.—"The session understanding that there are two written books containing the session minutes for some years and a Register of Baptisms which had been taken over

All this clearly proves, what can be confirmed from reference to original sources, that the Church never had a continuous settled policy for the preservation of her Ecclesiastical Records. Whatever action the Church did take was spasmodic and at irregular intervals. These spasmodic movements were generally stimulated through some serious calamity befalling important Records,¹ whose value was only brought home when they had been lost probably beyond the power of restoration.² To judge from information still available, it would appear it was not till early in the eighteenth

“to Edinburgh in the end of the year 1745, which have not yet been returned to the session, did and hereby do appoint Baillie Adam Turnbull to use all diligence in enquiring where these books are to be found, and if he can get them into his custody, to give them to the session.”—*Inverkeithing Kirk-session Records*.

There is no mention of any report in subsequent minutes.

These Inverkeithing volumes were taken to London, as evidence in a lawsuit, about 1750, and never returned.

¹ *January 20, 1692*.—“The General Assembly appoints Mr. John Spalding, Clerk to the last General Assembly, furthwith to deliver up to the present Clerk of this General Assembly, all such papers and Registers of the General Meetings or Assemblies of this National Church as are in his custodie, and in this Toun, as also to deliver up within a moneth after the rising of the General Assembly all such of the said Registers and papers as are not in this Toun and that upon Inventar and receipt of the present Clerk.”—*MS. Records, Gen. Ass.*

² *January 20, 1692*.—“The said day Mr. George Campbell, Professor of Divinity in the Colledge of Edinburgh, had produced an authentick Register of the General Assemblies 1638, 1639, 1640 and 1641 yeares; and also that the said Mr. George Campbell had produced a letter from Mr. Charles Gordon direct to the Moderator, to be communicat to this Assembly, mentioning that Mr. Urquhart had intrusted a large Manuscript to Mr. Charles Gordon, which was written

century that any real organised effort was put forth to prevent future loss or disappearance. And what hastened this movement were losses which in their enormity stunned the leaders of the Church.

An irreparable loss, and one which has pained many loyal churchmen, is the disappearance of the old Records of the General Assembly which contained the transactions of the inner life of the early Reformed Church. The story is a very sad one, and is repeated here to show how gross carelessness leads to the deprivation of valuable historical documents.

The Records of the General Assembly, dating from 1560, passed through a chequered career before being finally lost. Early in the struggles for the re-establishment of Episcopacy these Records, referred to as Registers in olden times, passed from their lawful custodiers. After patient search they were found in the possession of Archbishop Adamson. In 1591, when the Archbishop recanted

to Mr. John Brown, Entitled *Apologia pro Ecclesia Scoticana*, with charge to present it to the first General Assembly. But it not being in Scotland at the last General Assembly, he now gave it to the said Mr. George Campbell to be presented by him. The said Register with the forsaide Manuscript being produced in presence of the General Assembly, the Moderator did by order and in name of the General Assembly return to the said Mr. George Campbell the Assemblies most hearty thanks for so considerable a present . . . and to the said Mr. Charles Gordon for his care and fidelity in the forsaide trust."—*MS. Records Gen. Ass.*

before the Synod of Fife, he made this significant confession, that he, in concert with others, had taken advantage of their possession to mutilate them. He and his sympathisers had "rent out some leafes and destroyed sic things as made aganis our estate." This action on the part of Archbishop Adamson and others no doubt impressed on the Church the necessity to have a duplicate copy of these valuable volumes transcribed, after their restoration, and lodged in a place of safety in view of future contingencies. In 1605, when the Church manifested strong Episcopal leanings, these Records once more mysteriously disappeared. They had evidently passed into private possession, and all trace of their whereabouts was lost for the long period of thirty-three years. At the meeting of the General Assembly in 1638 their discovery was announced. In that year Sir Archibald Johnston, afterwards Lord Warriston, was elected Assembly Clerk. One of his first duties after his election was to announce that these Records had been restored to the Church. From the statement he then made it would seem they had been traced to the possession of friends of Mr. Nicolson, the former Assembly Clerk, who probably had lent them for historical or other purposes, and, like most lent books, the borrower had forgotten to

return them. The intimation of their recovery led to the restoration of other two precious volumes, covering the period from 1590 to 1616, which had unaccountably strayed away from the Church's custody. These were returned by a Mr. Sandilands, whose father, in succession to Mr. Nicolson, had acted as Clerk of Assembly for many years. In restoring these valuable repositories of information he made the significant remark, that they were the only volumes which had ever been in his father's custody, and that the party through whom they had been handed over to him was Archbishop Spottiswoode. The force of these examples led to another volume being returned the following Assembly.

After the General Assemblies of 1638 and 1639, the Church, through these restorations, had been enriched to this extent. In her custody were the following ancient volumes, which had been examined and authenticated as genuine original minutes, viz. : two consecutive volumes embracing the period from 1560 to 1572 ; one volume dated March 1572 to March 1573 ; one volume covering the years 1574 to 1579 ; one volume embracing the years 1586 to 1589 ; and one great Duplicate Volume which contained the Church minutes from 1560 to 1590. This last volume was specially prized. Its matter agreed with the rest of the



volumes, but its increased value and historical importance were due to this fact, that it contained all that had been excised from the other volumes, through the mutilation perpetrated by Archbishop Adamson and his friends. The custody of this volume enabled the Church to supply "all what was lacking in the others." Besides these treasures the Church had also the two consecutive volumes which contained the Assembly's Proceedings between 1590 and 1616.

After the vicissitudes through which these priceless Records had passed, one would expect that the Church would now have adopted measures to prevent the possibility of their disappearing again. For a time the Church did apparently show anxiety as to their safe custody. This is evidenced from the fact that these Records were found in the Castle of Edinburgh in 1650, when it was taken by the English, and it has been inferred that they had been "housed" there for security. The Commission of Assembly for that year showed considerable anxiety for their safety. In view of future troublous times it was resolved that all the Records, with the exception of the great Duplicate Volume dating from 1560 to 1590, and the two consecutive volumes treating of the period between 1590 and 1616, should be transferred for safety to the fortress of

the Bass, while the great Duplicate Volume and the two consecutive volumes, by resolution of the Assembly Commission of January 24, 1651, should be preserved in Dunnottar Castle.¹

When the fortress of the Bass was taken, all the Scottish Records which had been interned there were removed to London by the Government of the Commonwealth. The House of Commons issued instructions that they should be transferred to the Tower of London. What eventually became of them, after finding a lodgment here for a time, statements are conflicting. There is a story told that they were lost in the year of the Restoration, 1660, and in the following manner: In that year, they, along with other Records, were being conveyed to Scotland on board a vessel which met with shipwreck, when all were lost. Thus disappeared beyond recovery the old Assembly Records after a remarkable career.

There only now remained the great Duplicate Volume dated 1560 to 1590, and the two other volumes dealing with the subsequent years, 1590 to 1616, and which had been stored in Dunnottar Castle. The wisdom of the General Assembly in having two sets of Records, and located in different centres for safety, is here revealed. Now what

¹ *Gen. Ass. Com.* 1651, January 24 and April 23.



became of these remaining volumes, all the more to be conserved now that the others had been lost?

Amid the religious strife occasioned by the Restoration these were removed from Dunnottar Castle and placed, it is said, in the keeping of Lord Balcarres for greater safety. From all that can be learned, it is believed, that Lord Balcarres handed them over to the General Assembly Clerk, who, at the time, was a Mr. Kerr. When the clerkship became vacant through the death of Mr. Kerr, these old Records, instead of being handed over to the custody of the Church, it would appear, were probably retained by the deceased clerk's family. Colour is given to this view from this circumstance, that in 1677, on the death of the late Assembly Clerk's son, these volumes were found among his other library books.

After this it is asserted that during a search for suspected persons at the instance of the Privy Council these Records were seized, and the Bishop of Edinburgh, who was a Member of Council, was allowed to take them to his own house. They would seem to have continued in his possession till after the Revolution in 1688, when, it is believed, they were handed over to the Hon. Archibald Campbell, a member of the Argyle family, son of Lord Neil Campbell and a Bishop

of the Episcopal Church of Scotland in Queen Anne's reign. Mr. Campbell had a strange reputation ; he was somewhat eccentric and was reputed to be a great antiquary. "His craze took the form of collecting rare books and antique manuscripts." It was in this character that he professed an interest in Records. It is also asserted that he negotiated for some time with the Church, but his conditions were considered so extravagant that the two parties failed to agree on terms. This statement is confirmed by references to the negotiations which are found in the General Assembly Records under date May 12, 1733,¹ and

1

OLD REGISTERS OF THE CHURCH.

May 12, 1733.—"That Mr. William Grant, Principal Clerk of the General Assembly, having been empowered by the Commission to Enquire concerning and endeavour to Recover some Registers of the Church, has wrote a Letter giving an account of the diligence in the matter, and has sent therewith a note of the Assembly's whole procedure found in three volumes of Registers, at present in the Custody of the Honourable Archibald Campbell, Esquire, son to the late Lord Niel Campbell, beginning anno 1560 and ending anno 1616, and who were Moderators thereto, and that one of these Registers is signed by Sir Archibald Johnston, Lord Warriston, who was Clerk to this Church. Bearing that it was approven by the General Assembly 1638, and that after comparing that Subscription with other three authentic subscriptions of the Lord Warriston furnished by Secretary Johnston, his son, and that the other manuscript Registers and signed by Mr. Thomas Nicolson as Clerk to the General Assembly which appear to be Originals. But that the said William Grant writes that he had no other of the said Mr. Morrison's subscriptions to compare therewith, and also shews that the Honourable gentleman Haver of these Manuscripts does set a very high value thereon. But

May 14, 1734.¹ It is therefore a fact that the Church showed the greatest anxiety to recover them in 1733. According to Principal Lee, writing in the year 1828, the result was, that "Mr. Campbell, as he had oftentimes threatened to do, took a step which was intended to put the books

agrees to allow the same to be copied providing that encouragement be given to printing thereof by subscriptions, not as a Deed of the Church, but of the Haver thereof, and that being done the Assembly shall have the first offer of the Original itself, they being willing to give him the same price for it that he can get from any other person. And the Committee having considered the said Letter, and seen a copy in the Clerk's hands transcribed from a principal lying in the Theological Library at Edinburgh, beginning anno 1560 and ending the 26th of July 1608, are of opinion that the Rev. Mr. James Smith, Mr. Matthew Crawford, Mr. John Walker, Mr. James Stevenson, Mr. John Hepburn, and Mr. George Logan : formerly named, together with the Moderator of this Assembly, and Mr. James Walker be appointed to proceed in comparing the said Copy with that lying in the said Library, and that this Committee or any three of them with the Clerk of the General Assembly be impowered to do what they shall judge proper concerning the procuring Authentic copies of the Registers of this Church, wherever the same may be found, and to agree with the havers thereof, and Report their Diligence to the Commission or next General Assembly."—*Gen. Ass. MS. Minutes*, pp. 443, 444.

¹ May 14, 1734.—"The Committee for Revising and Comparing the Copy of the Register of the General Assembly from the year 1560 to 1608 years have done what was remitted to them and their subscribed Report is herewith transmitted. . . . The tenor whereof follows: 'Wee subscribers appointed by the Commission of the Venerable General Assembly of the Church of Scotland of the dates 13th August 1730, 9th March 1732, the 14th March and 7th May 1733 years, to compare a copy of the Acts of the General Assembly of this Church from the year 1560 to the year 1608, inclusive, with an old manuscript of the said Acts, attested by Mr. Thomas Nicolson, Clerk to the General Assembly, Do Testify, that the said copy is truly and faithfully transcribed from the Copy attested by the said

for ever beyond the reach of the Church of Scotland by entering into a Deed of Trust or Covenant with the President and Fellows of Zion College, London,¹ the terms of which do not appear to be accurately known to any member of the Church of Scotland, but the effect of which has undoubtedly been to detain these Records from their lawful owners for nearly a century past." In 1828² the General

Mr. Thomas Nicolson and agrees with it word by word and that several of us read the whole copy page by page, and others of us read a great part of it. In witness whereof we have subscribed these presents at Edinburgh, 14th Nov. 1733 years. . . . And it is this Committee's opinion that the said Copy now produced should be signed by the visitors and declared by this Assembly a true transcript of the said Old Register, and that it should be referred to the Moderator and members of this Assembly, from the Presbytery, City, and University of Edinburgh. Mr. Samuel Temple and Mr. John Walker, with the Procurator and Agent for the Church to search for and endeavour to Recover the Old Registers of this Church and to do what is needful in order thereunto, and Report their Diligence to the Commission or next General Assembly."—*Gen. Ass. MS. Minutes*, pp. 611–612.

¹ June 2, 1766.—"The General Assembly gave commission to Doctor Gordon (Assembly's London Agent) to inquire after an original copy of Acts of the General Assembly in the Zion College Library, and endeavour to recover the same for the Church or an authentick copy thereof."—*MS. Records of Gen. Ass.*, p. 195.

² June 2, 1828.—The General Assembly called for the Report of the Committee on the manuscripts of the Church, which was given in by Dr. Lee, Convener. "The General Assembly approve of the Report. . . . It was moved, seconded, and unanimously agreed to, that, with a view to the recovery of the ancient Records of the Church, which have been long deposited in Zion College, London, a Petition be presented to both Houses of Parliament, stating the claims of the Church to the property of these volumes, and praying that, in the wisdom of Parliament, some means may be devised of

Assembly petitioned Parliament for their restoration, "stating the claims of the Church to the property of these volumes, and praying that in the wisdom of Parliament some means may be devised of securing either the restitution of the originals, or at least a complete and authenticated transcript of the whole."

Notwithstanding the fact that the petition was influentially supported in both Houses of Parliament—in the House of Lords by the Earl of Haddington and Lord Melville, and in the House of Commons by the Lord Advocate and Sir James

securing, either the restitution of the Originals, or at least a complete and authenticated transcript of the whole. The draft of a Petition having been produced, was approved and ordered to be extended, subscribed by the Moderator and sealed with the seal of the Church. The Clerk was instructed to transmit it to London, with a request to the Earl of Haddington and Lord Melville to support it in the House of Lords, and to the Lord Advocate and Sir James MacIntosh, to support it in the House of Commons."—*MS. Minutes of Gen. Ass.*, p. 149.

May 29, 1829.—"The General Assembly called for the Report of the Committee on the Manuscripts of the Church. . . . It was unanimously agreed to, that in addition to the former Committee which is hereby renewed, the Assembly appoint a small Committee to watch over and prosecute the very important object of recovering the interesting Record entitled 'The Buik of the Universal Kirk of Scotland,' and to take what measures they may find necessary for this purpose. . . . It was also unanimously agreed to that the Moderator be instructed to return the thanks of the General Assembly to Dr. Lee for the great and unwearied zeal, attention, and exertions which he has bestowed on the subject of the Manuscripts of the Church, and in regard to the claims made for the Records in Zion College."—*MS. Minutes of Gen. Ass.*, pp. 228, 229.

MacIntosh—it would seem to have proved unavailing. When this petition failed the Committee on the Manuscripts of the Church, under the Convener-ship of Dr. Lee, did not cease to use other means of accomplishing their purpose.¹ In 1831² Dr. Lee

¹ “Dr. Lee, in a letter to Mr. Peterkin dated 19th March 1839, states that between 1820 and 1830 the General Assembly's Committee on the Manuscripts and Records of the Church, of which he was Convener, corresponded with the Bishops of London with a view to recovering the Records which were in Zion College.”

² May 30, 1831.—“The Committee on the Manuscripts of the Church have continued their enquiries during the year which has intervened since the sitting of the last General Assembly, and they have not lost sight of the objects to which their attention was chiefly called upon a few years ago, viz., the recovery of the three earliest volumes of the Records of the General Assembly, which for nearly a hundred years have been deposited in the Library of Zion College, London—having been conveyed to that College by the Honourable Archibald Campbell, a Bishop of the Scots Episcopal Church, whose object was to prevent them from ever falling again into the hands of the Church of Scotland. It would not serve any good purpose to detail the steps which have been taken with a view to the restitution of these long lost volumes. The Convener had occasion to be ten days in London last autumn, and considerable part of that time was occupied in endeavouring to engage the influence of those whose good will it is of the highest consequence to secure. He was indebted to the Bishop of London not only for an opportunity of examining the volumes and for an introduction to the President of Zion College, but for much valuable advice as proved that his Lordship would feel gratified by the success of the object which we had at heart. The President of the College, who happened to be, unfortunately, in the country, more than forty miles from London, manifested a disposition to do everything consistent with his views of the duty which he owes to the Corporation of which he is a member. After writing two letters to the Convener, he came to town, at very great inconvenience to himself, and spent a whole day in discussion on the subject, first at his own house, then at the College, and last at London House in presence of the Bishop; but whatever his own wishes might be, he did not feel himself at liberty to hold out any prospects

visited London. Through the kind influence of the Bishop of London Dr. Lee not only had the opportunity of examining the Records, but was

which the Court in which he presides might not ultimately sanction. The General Assembly approve of the various steps taken by the Convener and other members with regard to the Records of their Church in the Library of Zion College, London."—*MS. Minutes of Gen. Ass.*, May 30, 1831, 571-573.

May 30, 1831.—"The Convener has had various communications from Holland, from which he has reason to conclude that in that country some valuable Ecclesiastical documents connected with this Church are deposited. Mr. Steven, jun., Scots minister at Rotterdam, has sent a list of various interesting Records, and he seems to have no doubt that there are many more existing, particularly in the Royal Library in the Palace of Loo, where Principal Carstairs and other distinguished Scottish divines frequently resided under protection of the Prince of Orange. It is the duty of the Convener to state that after a minute examination of the volumes of the Record during the last century, he has ascertained that very many of them have not been authenticated by the signature either of the Moderator or the Clerk. It occurred to the Convener to enquire whether through any mistake the principal Record had been sent to St. Andrews or Glasgow, while only a copy was retained. He found two volumes at St. Andrews partially signed by the Moderators, both between the year 1787-1790, but as the copies sent to Glasgow are on smaller paper, he is disposed to conclude that through some strange oversight the practice of attesting the Record had become irregular about the time when Dr. Wishart entered on his office in 1746, and continued to be irregular during his incumbency and that of Dr. Drysdale, a period of more than 40 years. The authority of these Records has thus been rendered questionable, and if they should ever by accident or design be withdrawn from the possession of the Church, it might be impossible to establish a right to recover on the plea that they are the Record of a Court."

"Within these few years several important Ecclesiastical Manuscripts have been found, some of which have been presented to the Church. One of the most important and curious is Lord Rothes' Relation of the Affairs of the Kirk, 1637 and 1638, printed at the expense of Mr. James Nairne, W.S."—*MS. Minutes of Gen. Ass.*, May 30, 1831, pp. 574-575.

introduced to the President of Zion College. It is narrated in the General Assembly Records that Dr. Lee "spent a whole day in discussion on the subject, first at the president's house, then at the college, and last at London House in presence of the Bishop." The result was that the president "did not feel himself at liberty to hold out any hopes."

As late as the year 1834 these Records were still in Zion College, London; but in that year they were for ever lost, to the great grief of the Church. The circumstances which led to their destruction were as follows. In the year 1834, a Select Committee of the House of Commons were taking evidence on the question of Patronage in the Church of Scotland. The two witnesses examined on behalf of the Church were Dr. Simpson and Principal Lee. The latter, in giving evidence, desired to refer to these old Records. The committee called for their production and had them brought from Zion College to St. Stephen's. They were delivered by an officer of the college, who had been instructed to wait and take them back. The committee, however, decided that the books should be allowed to lie on the committee-room table for their inspection, and that intimation would be sent to Zion College when they could be returned.

Some days later, on the 16th October, the Houses of Parliament were burned, and as the books had evidently been left carelessly lying on the table, instead of being placed in a safe, they were destroyed. This was the sad end of the great Duplicate Volume of priceless worth, containing the only authentic matter from 1560 to 1590, and the two other volumes dating from 1590 to 1616. Had these volumes now been in existence, what a flood of light would have been thrown on many vexed questions of politics, on many disputed points of ecclesiastical and civil history, and even on theological matters, state of doctrinal belief, change of the Creed, and the like !

What makes this story of the loss of these old Records all the sadder is the fact that the same painful tale since those days has been repeated time and again in almost every Synod, Presbytery, and Kirk-session throughout the Church. In the General Assembly Records of 1739-1742¹

¹ *May 22, 1739.*—"The Committee had placed before them diverse authentick Registers of the Commission of the General Assembly in four volumes in folio for the years 1646, 1647, 1648, 1649, 1650, 1651, 1652, and till May 1653, purchased from a gentleman by a Committee of the late General Assembly, and the price has been paid out of the Church's publick money, and the foresaid Records may be seen by any member in the Clerk's hands. It is found by the Minutes of these appointed by the late Assembly to enquire for and purchase such Registers of the Acts of the General Assembly and its Commission which are in the hands of Private persons, which through

reference is made to the purchase of very valuable Records and Manuscripts by a Committee of the General Assembly. These precious documents¹

the troubles of former times or Carelessness of Havers, or otherwise, are now missing, also enquired for Manuscripts which may be of use to clear up the History of this Church, That they are treating with the sons of the late Rev. Mr. Robert Wodrow, Minister at Eastwood, and that Diverse of these Manuscripts have been lately lodged in the custody of the Agents for the Church for Inspection. But the former Committee had not as yet come to any agreement either as to what of these Manuscripts they are to take, or price thereof. And it is this Committees opinion, that Brethern in and near Edinburgh be named by the General Assembly [names], be appointed and Impowered to continue to search for the foresaid Registers of the General Assembly and Commissions thereof, and other Manuscripts which may be of use to clear up the History of this Church since the Reformation, and to purchase the same, to be paid out of the Church's publick money."—*MS. Minutes of Gen. Ass.*, pp. 140-141.

¹ May 16, 1740.—"The agents of the Church report that a correspondence has been kept with the Rev. Mr. Wodrow concerning diverse coppies of Registers and Manuscripts which may be of use to the Church, but as yet have not made any bargain with him thereanent. It is the Committees opinion that the powers granted by the late Assembly to diverse brethern to search for and purchase Registers and Manuscripts belonging to this Church, or may be useful thereto, and that the Ministers of the Presbytery of Edinburgh, members of this Assembly, not formerly of this Committee be added thereto."—*MS. Minutes of Gen. Ass.*, May 16, 1740, p. 273.

"Robert McIntosh, Conjunct Agent for the Church, having purchased some authentick principal Registers of the Presbytery of Perth, viz. 1 Register in folio beginning the 22 Aprile 1618 and ending 10th of Sept. 1640. A second Register in folio beginning the 24th of Nov. 1647 and ending 27th March 1661 attested by the Synod and subscribed by their Clerk . . . and a third Register in folio beginning the 29th of Oct. 1662 and ending 21st Sept. 1681, signed by the Clerk and attested by the Synod. It is the Committees opinion that he should have the sum of Three pounds, three shillings paid out of the Church's publick money."—*MS. Minutes of Gen. Ass.*, p. 274.

belonged to the late Rev. Robert Wodrow, who was minister at Eastwood, and were in the possession of his son, who had succeeded his father in the same charge. A reference to the list¹ there narrated will reveal how extremely valuable they were. These included registers containing particulars of "the consultations of the Ministers of Edinburgh and some other Brethren who met together after the Interruption of the Assembly 1653" and also "many Letters from, and to, Oliver Cromwell." Many of these rare manuscripts and documents, so far as can be learned, are not

¹ May 6, 1742.—"The Assembly appoint a Committee named by the General Assembly 1740 to meet with Mr. Robert Wodrow, Minister at Eastwood, about some old manuscripts in his hands."
—*MS. Minutes of Gen. Ass.*, May 6, 1742, pp. 493-494.

May 15, 1742.—"The Committee appointed to view and consider the value of several Manuscripts belonging to the late Mr. Robert Wodrow, Minister at Eastwood, in the hands of Mr. Robert Wodrow, now Minister there, Reported . . . that the following Manuscripts should be purchased at the Prices here affixed to them, amounting to thirty pounds sterling money, viz.: The History of the Church and State of Scotland from the beginning of King Charles the First's Reign untill the end of the year 1646, faithfully collected from the severall Records, Books, Protestations, and Declarations that were put forth in these Times, In ten Books, from the year 1625-1646, Original, at Two pounds sterling. Acts of the General Assembly of the Church of Scotland from the year 1560-1616, copied faithfully from a Manuscript in the College of Glasgow. Price, Two pounds sterling money. Acts of the General Assembly from 1642-1646, with the Rolls of the Members of each Assembly by their different Synods, in several places margined and interlined by Andrew Ker, Clerk to the Assembly. Price Three pounds. The Committee observe that when this Register is compared with the printed Acts of Assembly for said years

now in the possession of the Church. We have here an illustration of the gross laxity which prevailed in earlier times as to the preservation of valuable manuscripts bearing on the history of the Church of Scotland.

As the result of gross carelessness and unpardonable neglect, Records and other manuscripts have perished through fire; have been destroyed by ruthless hands; have been alienated through indiscriminate lending; have been stolen or given away through the conniving of the responsible parties; have been sold along with the libraries of ministers and session-clerks; have been allowed that there is but little wanting but what is to be found in these printed Acts and Indexes.

"The result of the consultation of the Ministers of Edinburgh and some other Brethern who met together after the Interruption of the Assembly, 1653, with other papers of publick concernment, which Mr. Andrew Ker, Clerk of the Assembly, collected for the benefite of the Church in two volumes (1) 1654-1658, and (2) a Register of their proceedings 1659-1660, and both of them contain many Letters from and to Oliver Cromwell, several Scots Noblemen, Mr. Robert Douglas, Mr. James Sharp and other Ministers. Price Ten pounds.

"Letters to Mr. Robert Douglas from 1638-1651. Original. Another volume of Letters to Mr. Robert Douglas, Mr. James Sharp, Mr. Wyllie, from the year 1654 to 1709. Original. Price Five pounds. A Collection of Papers from 1586 to 1709. Price Two pounds. Collection of Papers from 1601-1650. Price One pound, ten Shillings. Collection of Papers from 1650 to 1660. Price One pound, ten Shillings. A Collection of Papers, many of them from Mr. Robert Douglas, from year 1618 to 1686. Price Three pounds. Subscritum, George Logan, Patrick Cuming, Alexander Webster. The General Assembly heard the Report and approved thereof."—*MS. Minutes of Gen. Ass.*, pp. 521-523.



to fall into decay and become almost useless and undecipherable, owing to their having been stored away in damp presses or cupboards, neglected and forgotten by all, save the mice which gnawed at them and made nests of their leaves. As an indication of the careless, indifferent spirit prevalent even in these later days, a few years ago an old volume of Kirk-session Records was found in Aberdeen in the shop of a tobacconist, where the leaves were being torn up and used as wrappers for snuff and tobacco.

What the Church, in the years that are past, has lost through culpable neglect of proper provisions being made for their safety and preservation will impress our minds still further if we refer here to one or two cases in point.

Fire has been a most prolific destroyer of these precious documents. The greatest loss, and, in some respects, almost as serious as that which befell the old Assembly Records, was the loss of Records and Manuscripts of extreme historical value which happened through fire in Edinburgh in the year 1701. On the 28th October 1701¹ the house occu-

¹ December 3, 1701.—“The Commission taking to their consideration the great loss the Church hath sustained in their Records and papers by the late dreadfull and surprizing fire in the Land Mercat upon 28 of Oct. Last, and the Clerk and Sub-Clerk having given in a List of Registers and Books and papers Lost, to the best of their memory and knowledge . . . appoint a Committee how to repair the said Loss.”—*MS. Records of Com. of Gen. Ass.*, 1701, p. 50.

pied by the Edinburgh Presbytery Clerk, who lived in the "Land-Mercat" (Lawnmarket), was burned down. At the time of the fire he also held office as one of the General Assembly Clerks. Owing to the want of suitable accommodation elsewhere the Assembly and Presbytery Records were stored for safety in his house. The clerk evidently possessed no safe for their preservation, for it is narrated that the fire destroyed many old volumes of Records¹ belonging both to the Edinburgh Presbytery and the General Assembly.

¹ *December 4, 1701.*—" (1) The Committee having taken to their consideration the affairs remitted to them. They are of opinion That the list of Registers and other papers belonging to the General Assemblies of this Church and Commissions thereof, which were lost in that Late dreadful fire in Edin. upon the 28 of Oct. Last given in to this Commission, be presented to the General Assembly, and the Clerk's Judicial Declaration taken thereanent, and the same insert in the Register of the General Assembly. That if the said Registers cannot be made up, future ages may know what became thereof. (2) The Committee having heard the Clerk concerning the said Loss, and having discoursed concerning the making up the same as far as possible. It was informed that the late Rev. Mr. William Dunlop, principall of the Colledge of Glasgow, did some time before his death procure a Register, or the copie of a Register of the General Assemblies of this Church for many years, Beginning about the year 1560, or thereby, and which was never put in the hands of the Clerks of the General Assembly, But, as was informed, Laid in the Library of the forsaide Colledge. It was the opinion of the said Committee that it should be recommended to the Rev. Mr. John Stirline now principall of that Colledge to enquire after the said Register, or copie thereof, and report to the next Quarterly Meeting. (3) That Letters be written to the several Presbyteries to be at pains in procuring all the Extracts or other papers they can belonging to the Assembly and Commissions thereof, and send in the same to

A committee reported to the General Assembly of 1703 that the Records burned comprised the following years: 1638-1640; some years pre-

the Moderator of this Commission, or next General Assembly, and that more pains be taken for finding out some Register Belonging to the General Assemblies after the year 1640: or 1641: which were never as yet since the late revolution found out, or put in the Clerk's hands. (4) That some be desired to speak to the heirs and representatives of the deceast Mr. Alexander Strang, Mr. James Fithie and Mr. John Spalding, who were Clerks to the General Meetings of Ministers and Elders before and about the Late Revolution, to get from them any Minutes or other papers belonging to the Church which may be in their hands, and particularly That the Representatives of Mr. John Spalding be spoken to thereanent, he having been Clerk, not only to some of these general meetings, But the General Assembly 1690. (5) It's informed that there were several papers belonging to the Commission of the Generall Assembly sent in the year 1694: for visiting the North, put by the deceast Mr. William Mackie, Clerk thereto, in the hands of Mr. John McFarlane, Writer to the Signet, and it is thought may be got either from him or the Relict of Mr. Mackie, and it's the Committees opinion the same should be enquired after, particularly the Minutes of that Commission, in order to the makeing up of a New Register. (6) Mr. George Mulliken, Minister of Moffat, being Clerk to the Committee sent by the Commission of the Generall Assembly in the year 1698 to the provinces of Angus, Mearns, Aberdeen, and Murray, and the Minutes and some other papers belonging thereto, not having been delivered up by him, as is informed, It's the Committees opinion he should be written to. (7) That Mr. Scott of Dundee, who was Clerk to another Commission sent that same year, 1698, to Angus and Mearns, be spoken to anent makeing up a Register of the proceedings, it being informed the same was Recorded in the Register of the then Presbytery of those bounds. (8) The Presbytery of Orkney having got a full Extract or Copie of the proceedings of the Committee sent by the Commission of the General Assembly in the year 1698, to their bounds, And Likewise Extracts were left in Caithness and Ross of the most materiall things done by that Committee in the bounds, The said Presbyteries should be written to, That pains may be taken to get up and preserve these Extracts in order to the makeing up a New

ceding 1650; 1690-1700; and part of 1701.¹ Besides these Records known to have been destroyed, it is believed that many other ancient

Register. (9) As also the Commission sent by General Assembly in the year 1700 to Zetland, Orkney and Caithness having left full Extracts of their proceedings in these bounds and Mr. John Sandilands, Minister of Dolphington, Clerk thereto, not having delivered up the Minutes of that Commission . . . should be spoken to. (10) Mr. Hugh White, Minister of Larbert, being Clerk to the Commission sent in 1700 to the bounds of Angus, Mearns, Aberdeen, Murray and Ross, and not having delivered up his Minutes, should be spoken to, to do his endeavours to make up a new Register of the proceedings. (11) But as to the other Registers of the General Assembly since the Late Revolution, and Commissioners thereof not having the same, but papers relative thereto being lost in the said fire, The Committee does not see how the same can be made up. (12) The Committee are of opinion that the Clerk should buy for the use of the Gen. Assemblies and the Commissioners a fair Bible, all the printed Acts of Parliament and the General Assembly and a Confession of Faith, the former being Lost in the said fire, For the better preservation of the Registers of the General Assembly and Commissions in time coming, It's the Committees opinion that there be two authentick copies thereof both subscribed by the Mod^r and Clerk, any copie thereof to ly in the Clerk's custodie, and the other copie to be sealed and Laid in some secure place in the Church, or where the Assembly shall appoint. As also that a subscribed Extract of all the proceedings of the General Assembly be sent a little after the rising thereof yearly to the several Synods within this Church to be recorded in a Book. The Commission having heard read twice did unanimously approve thereof, and transmitt the same to the General Assembly." —*MS. Records of Com. of Gen. Ass.*, pp. 58-60.

¹ *March 22, 1703.*—List of Registers:—

"*Imprimis.* A Register in folio, bound in parchment, of the proceedings of General Assemblies, 1638, 1639, 1640, or thereabout, subscribed in some places by Sir Archibald Johnston of Warriston, Clerk to the Assembly.

Item. Three Registers in folio of the proceedings of the Commissions of the General Assembly some years preceding 1650, or thereabout.

Item. Some Minutes, or an incompleit Register of the General

manuscripts of extreme value to the Church perished at the same time. The result of this fire is that the General Assembly Records, in continuous sequence, exist now only from the year 1702. This destructive fire in Edinburgh in 1701 roused the

Meetings of Ministers and Elders in or preceding the General Assembly 1690.

Item. A Register containing the actings and proceedings of the General Assemblies held 1690-92-94-95-96-97-98-99, and 1700.

Item. A Register wherein was begun to be recorded the actings and proceedings of the General Assembly 1701 years, with the Minute thereof.

Item. A Register of the proceedings of the Commissions of the General Assemblies for years 1690-91-94-95-96-97, and some of 1698.

Item. A Register of the Commission of the General Assemblies beginning at the Commission held at Glasgow in July 1699, which contains the proceedings of the Commissions at Edin. the remaining part of that year, and the years 1699 and 1700.

Item. A Register of the proceedings of the Commission of Angus and Mearns, Aberⁿ and Murray, 1694.

Item. A Register of the proceedings of the Commission of Angus and Mearns, Aberⁿ and Murray, 1698.

Item. The Register of another Committee sent by the Commission in 1698 to Ross, Sutherland, Orkney and Caithness.

Item. The Register of another Committee sent by the Commission in 1700 to Angus, Mearns, Aberⁿ and Murray.

Item. A Register of another Committee sent by the Commission in 1700 to Zetland, Orkney and Caithness.

Item. The Confession of Faith, with some clear paper, wherein was written the Engagement of such as were received by the General Assembly and Commissions.

Item. All the Minutes and papers belonging to the General Assembly and Commissions since the late Revolution."—*MS. Records of Com. of Gen. Ass.*, pp. 94-96.

(*Act anent preservation of Records*, 1703, p. 96.)

Church to take measures to prevent the recurrence of any such loss in the future.¹

In the General Assembly of 1703² an "Act for supplying and preserving the Registers and Papers belonging to the General Assemblies, Committees, and Commissions thereof" was approved. In the preamble of that Act the reason given for legislation is: "the great loss the Church hath sustained by the burning of several of their Registers and some papers in that dreadful fire which happened in the Land-Mercat of Edinburgh upon the 28th day of October 1701." That Act contained this provision "for the better preservation of their Registers in time coming," that there should be made out "two authentic copies thereof, both subscribed by the moderator and clerk, one copy

¹ June 23, 1703.—"The Committee appointed to speak to the Magistrates anent a fitt place to lay the Church Registers in, Reported that they had spoken to some of the Magistrates thereabout and they promised to see for a convenient place for keeping the said Records in safety."—*MS. Minutes of Com. of Gen. Ass.*, p. 42.

² June 16, 1703.—"The Clerk represented that the late General Assembly by their Act appointed that one coppie of their Registers should be laid in some secure place in the New Church of Edinburgh, or where the Generall Assembly or Commission shall appoint, and so hath prepared a press to putt the said Registers and papers belonging to the Church in, and Desired that the Commission might give their orders where the said press shall be set, which being considered by the Commission, and they having heard the said Act of Assembly, they appointed the Rev. Mr. George Meldrum, Moderator, Mr. George Hamilton, Mr. Archibald Riddell and Mr. David Blair, with the Agent to speak to the Dean of Gild and others of the Magistrates of Edinburgh thereanent and report."—*MS. Records of Commission*, p. 38.

whereof to ly in the clerk's custody and the other copy to be sealed, and laid in some secure place in the new church of Edinburgh or where the General Assembly or Commission shall appoint." It contained this further provision : " that a subscribed extract of the Proceedings of each General Assembly be sent, a little after the rising thereof, to the several Synods within this Church to be of them recorded in a book."¹ This Act was superseded in

¹ "ACT FOR SUPPLYING AND PRESERVING THE REGISTERS AND PAPERS BELONGING TO THE GENERAL ASSEMBLIES, COMMITTEES, AND COMMISSIONERS THEREOF.

"The General Assembly taking to their consideration, the great loss the Church hath sustained by the burning of several of their Registers, and some papers in that dreadful fire, which happened in the Land-mercat of Edinburgh upon the 28th day of October 1701. Do for making up that loss, as far as may be, and for the better preservation of their Registers in time coming, Enact and appoint, that there be two authentic copies thereof, both subscribed by the Moderator and Clerk, one copy whereof to ly in the Clerk's custody, and the other copy to be sealed, and laid in some secure place in the New Church of Edinburgh or where the General Assembly or Commission shall appoint. As also, that a subscribed Extract of the proceedings of each General Assembly, be sent a little after the rising thereof, to the several synods within this Church, to be by them recorded in a book. And all this to be done upon the public charges of the Church. And recommends to such persons, as have any of the Old Registers or Papers belonging to the General Assemblys, Commissions, or Committees thereof in their custody, to deliver up the same to the Clerk of the General Assembly, to be by him kept for the public use of the Church. And that Ministers and Presbyteries be at pains in dealing with persons for that effect. And it's recommended to the Commission to gratify those who shall bring in to their clerk any of the Papers or Registers foresaid, as they shall find such persons deserve."—*Act XI., Gen. Ass., 1703.*

1712¹ by another enjoining that a copy of the proceedings of every Assembly should be sent to the Libraries of the Universities. It was reported to the General Assembly in 1727² that these were ready to be sent.

¹ "ACT CONCERNING THE PRESERVATION OF THE REGISTERS
OF THE GENERAL ASSEMBLY.

"The General Assembly judging it sufficient for the Preservation
"of the Records of this church that copies thereof be lodged in the
"Library of each University, according to the Act past in the
"Assembly 1692, and this in place of sending them to each Synod,
"as was ordered by the General Assembly 1703: therefore they do
"hereby appoint that a copy of the Proceedings of every Assembly
"be sent to the library of each of the Universities in Scotland, to
"be lodged there, and kept for the use of the Church and Judicatories
"thereof, and that the Faculties of the several Universities, do, upon
"Receipt of the said copies, send in to the Commissions of each
"General Assembly an Extract of an Act of their Faculty, under
"their Clerk's Hand, acknowledging the Receipt of the said Copies,
"and that they are lodged in their Library, only in trust, for the
"Use and Behoof of the Church, and obliging them to make them
"forthcoming to any of the Judicatories of this Church that calls for
"them, upon their Receipt and obligation to return the same: And
"the Assembly repeals the said Act 1703, which appoints copies
"to be sent to each Synod, upon the publick charges of the Church,
"but allows the Clerk of Assembly to give copies to such of the
"Judicatories of this Church as shall call for them, upon their own
"Expences."—*Gen. Ass., Act XIV.*, May 13, 1712.

² It was not till the General Assembly of 1727 that it was reported
"that copies of the Registers of Assembly, since the year 1709, were
"prepared and ready to be sent to the Libraries of the several
"Universities, according to the Act 14, Assemb. 1712, and the
"copies sent in obedience to the Act. xi., Assemb. 1703, to the
"several Synods." . . . "And it is referred to the Commission to
"recover the old Church Registers, that were in the deceast George
"Redpath's hands at London."—*Gen. Ass.*, 1727.

"That the Registers of the General Assembly and Commission
thereof since the fire in the Laun Mercat of Edinburgh anno 1702

From this it would appear that what the Church desired was to have several authenticated copies of the General Assembly's proceedings preserved in different quarters, so that, if through fire valuable Records were destroyed, they could be restored by being reproduced from duplicate copies of the originals. Notwithstanding these measures the volumes of valuable records which, since that date, have been lost by fire, make a melancholy tale. A perusal of Synod, Presbytery, and Kirk-session minutes brings home the circumstance.¹ For example, when the Laigh Kirk, Glasgow, was burned on the 15th February 1793,² all the Records of the General Session of Glasgow, as well as of the particular sessions, and all the books of the treasurership, which were lodged in a press in the upper session-house, were consumed.

The custodiers of the Records are chiefly the ministers; and though partly in the hands of are signed by the Moderator and Clerk each year and copys thereof secured and kept according to the Act xi. of the General Assembly 1712, and distinct copys of the procedure and Accompts concerning the new parishes of Durness, Tongue, and Eddrachillis, one to ly with the Lord Reay and another in the custody of the General Assembly."—*Gen. Ass. MS. Minutes*, May 14, 1734, p. 612.

¹ All the early Records of Polwarth, Penpont, Ormiston, Keig, and other parishes were destroyed by fire.

² Some leaves of the Glasgow Presbytery Records saved from the fire, relating to the years 1628, 1651, 1664, 1666, and 1709, are in possession of Mr. M'Harg, G.P.O., Glasgow. See 1894 "Old Glasgow" Exhibition Catalogue, No. 2576.

the session-clerk, they are almost invariably kept in the manse, and generally in the minister's study. For this reason, owing to fires in manses, the loss of Kirk-session Records has been so serious, in all periods of the Church's history, that in recent years, through the medium of the Benefice Register Committee, the purchase of safes has been urged upon those responsible for the custody of Records belonging to the different Church courts.

There can be no two opinions that all these valuable Records and historical Manuscripts, and likewise all securities for Church property ought to be kept in safes. From a return made to the General Assembly in 1893 it was revealed that only six out of sixteen Synods, and twenty-five out of eighty-four Presbyteries, had safes. Out of 1325 parishes, only 134 kept their Records and only 112 parishes had their Title-Deeds and securities for Church property in safes, and in most of these cases the safes belonged, not to the parishes or kirk-sessions, but to the legal agents of the minister, kirk-session, or trustees. This, it must be confessed, is a most unsatisfactory state of matters. It might be difficult for every parish to procure a safe, but there need be little difficulty in Presbyteries providing

one at the expense of the parishes within their bounds, and still less difficulty in raising money for a large and commodious safe available for Synods. The General Assembly in 1894 recommended the different Church courts "to use all efforts to provide safes for the custody of all Records and Title-Deeds." The result of this has been that in recent years many safes have been provided. It will be your duty, young men, when you are elected to parishes, which I hope will be very soon, to make it one of your first duties to inquire whether the Kirk-session, over which you will have to preside, possesses a safe ; and if there should be none, you must not rest till you have procured a safe wherein to store all historical documents and securities and other valuable heirlooms belonging to your parish and Church.

It is not to be forgotten that the property of the parish is exposed to many other dangers besides fire. Records and other Church property are liable through careless custody to be stolen or alienated. The practice in these literary days of lending volumes of Records, and particularly very old Records, is always attended with considerable risk ; and it is believed that sometimes these volumes when lent have been detained for literary and other purposes and have resulted in loss, having

passed into private possession from causes for which the borrower may not have been entirely responsible. One of the best safeguards is to have valuable Church property, especially Church Records, always under lock and key, and available for literary and other purposes only in the presence of the custodier.

If the young men about to enter the Church's ministry were to make this a recognised rule, many ancient manuscripts, still existing, would be preserved for future generations to the historical enrichment of special parishes.

In 1703, this new movement on the part of the Church to prevent existing Records from being destroyed or disappearing manifested itself in other directions. The desire to preserve what the Church still possessed awakened an anxious interest to recover volumes which had gone astray, the custody of which would throw light on the history of the Church. In that year—1703¹—an Act was passed

¹ *Act XI. Gen. Ass. 1703.*

September 6, 1703.—“The Committee appointed to consider the affair concerning the Registers and papers of this Church at London, Gave it as their opinion that some of Mr. Johnstoun's friends should be dealt with to write to him thereanent, before there be any Letter sent to him from the Commission. And as to what concerns Mr. George Redpath, the same might be delayed till next Quarterly Meeting, which Report being considered by the Commission was agreed to.”—*MS. Records of Com. of Gen. Ass.*, p. 119.

in which a recommendation was made that "such persons as have any of the old Registers or Papers belonging to the General Assembly's Commissions or Committees thereof in their custody" be appealed to, "to deliver up the same to the clerk of the General Assembly, to be by him kept for the public use of the Church."

In the following General Assembly of 1704¹ an Act was passed anent the Registers of the Church in which it was stated that the Church possessed information that some Registers and other papers of importance were in the hands of several persons "both in this and in our neighbour nation in England."

Activity on the part of the General Assembly would seem to have been exercised with some success during the next few years.² This is to be

¹ "ACT ANENT THE REGISTERS OF THE CHURCH.

"The General Assembly, considering the Prejudice the Church sustains, through the loss of the Registers thereof, and being informed that some of them, and other Papers that may be useful for the Church, are in the hands of several persons, both in this, and our neighbour Nation in England, do renew the Recommendation contained in the XIth Act of the General Assembly anno 1703. And empowers their Commission to do according thereto."—*Act XXVII, Gen. Ass., 1704.*

² *August 1, 1704.*—"The Commission of the General Assembly taking to their consideration that by the XXVII. Act of the late Assembly they are impowered to enquire after the Registers of the Church and to use their endeavours to make up the loss thereof sustained by the fire. And finding that George Redpath wrote to

inferred from a notable minute of the commission which appears under date 21st January 1708, and

the late Commission giving them an Account that there were several Registers and papers in the hands of Mr. James Johnston, now Lord Register, belonging to this Church, They recommended to the Committee for the Highland Libraries to speak to the Lord Register thereanent. And it being informed that the Earle of Cromartie, Secretary of State, has also an old Register of the Church in his custody, It's recommended to the said Committee to speak also to his Lordship. And it being represented that the Rev. Mr. William Crichton, Moderator of the General Assembly in the year 1692, has an exact and full copie of the whole proceedings of that Assembly, It's recommended to Mr. James Hadow, Mr. James Ramsey and the Clerk to speak to Mr. Crichton anent the same. And it being also informed that there is the copie of an old Register of the Church in the Colledge of Glasgow, Mr. John Stirline, principal of the said Colledge being present, Declared there was a copie in the Library which the Church may have a double of upon their own charges, if the Commission think it for the benefite thereof. It was also represented that Mr. John Bell, Min^r of Gladsmure, knows where some of the said Registers may be haden. It's resolved that when he comes to the Commission he be spoke to thereanent."—*MS. Records of Com. of Gen. Ass.*, pp. 234, 235.

August 4, 1704.—"Continues the appointment on Brethern to waite upon and speak to the Lords Secretary and Register anent the Church's Records, said to be in their custody."—*MS. Records of Com. of Gen. Ass.*, p. 237.

August 10, 1704.—"Mr. John Bell being present was enquired anent the Registers of the Church that he was said to know of, and he represented that some time agoe he had seen some Books in the hands of Doctor William Brown which were said to belong to the Church, but the Doctor is at present out of town, so that he could say nothing as to that affair till he be spoken to thereanent."—*Ibid.*, p. 245.

September 6, 1704.—"Mr. George Meldrum reported that he and others had waited upon the Lords Secretary and Register concerning the Records and other papers belonging to the Church said to be in their Lordships hands. And that the Earl of Cromartie, Lord Secretary, said he had a copie of a very ancient Register of this Church, and that so soon as he returned to this Kingdom he promised

which, for reasons explaining themselves afterwards, it is interesting to quote. "Those nominate to wait upon the Earle of Cromarty by the late General

to give the same to the Church, and that the Lord Register said that he had not as yet got time to put the papers belonging to his father in order, but so soon as it can be got done he would be careful of such papers as belonged to the Church. And the same being in the hands of Mr. George Redpath now at London, the said Mr. George might be serviceable in that matter, if anything were allowed to him for his pains. The Commission delays the further consideration of the affair."—*MS. Records of Com. of Gen. Ass.*, pp. 255-256.

April 20, 1708.—"An old Register of the proceedings of the Synods of Angus and ffyfe from the year 1610-1632, which was putt in the Clerk of the Assemblies hand by the deceast Mr. John Bell, Minister at Gladsmuir, was at the desyre of the brethern from the Synod of ffyfe, delivered in presence of the Assembly, and by their order to Mr. Robert Young, Clerk to that Synod."—*MS. Records of Gen. Ass.*, p. 500.

May 19, 1726.—"The Commission is instructed to use all possible iligence to recover the Old Registers of this Church that were lodged by Mr. Secretary Johnston in the hands of the deceased George Redpath in London."—*Records of Com. of Gen. Ass.*, p. 12.

March 8, 1727.—"The Procurator of the Church Reported, That, according to the Commission's orders, he had written a Letter to Mr. Secretary Johnston, earnestly desiring of him that he would put the copies of the Church Registers that he has by him in the Clerk of Assembly's hands, to be kept for publick use. But he has not yet received any Return. The Commission appointed the Moderator to write Letters to the Laird of Jerviswood, or any others of Mr. Johnston's friends, desiring them to deal with him to gift the said Registers for the use of the Church."—*Records of Com. of Gen. Ass.*, p. 47.

March 13, 1728.—"The Moderator shew'd that he had waited of James Johnston, Esquire, Late Secretary of State, about the Registers and other Papers of the Church that were in the hands of the Lord Wariston, his father, who was Clerk to the General Assemblies of this Church, and that Mr. Johnston went thro' his Papers and Books, and had given some Scrolls and Papers that were in his custody unto him, and had writt to him a Letter declaring upon what terms he gave

Assembly (1708) to receive from his Lordship the old Register of the Proceedings of the Assemblys of this Church, which his Lordship has been so

them: It was informed that some Registers of this Church were lodged by Mr. Johnston in the hands of Mr. George Redpath, and upon his death were sold at an auction, and 'tis said were bought by Doctor James Fraser, which if true 'tis not doubted. But that the Dr. will give them up to the Church, and the Clerk reported, that having got notice of this, he had wrote to Doctor Fraser upon the subject. The Moderator signified that he is willing to shew such of the foresaid Papers as are in his hands. The Commission gave the Moderator their thanks for his care in this matter, and did nominate the Rev. Principal Wishart, Professor Crawford, Mr. Robert Wodrow, and the Clerks to inspect the Papers and Report to the next Assembly or Commission."—*Records of Com. of Gen. Ass.*, p. 146.

March 12, 1729.—"That the former orders concerning the Searching for and Recovering the Registers of the General Assembly and Commission should be renewed."—*Records of Commission of Gen. Ass.*, p. 259.

August 13, 1730.—"The Clerks represented that they, having obtained from Professor Hamilton, Modr., and Professor Crawford the use of an Authentic Copy of the Proceedings of the Assembly in the year 1560 and downward to the year 1608 inclusive, which Doctor Fraser at London had gifted to the Theological Library at Edinburgh, they had taken an Exact copy thereof for the use of the Church, and they humbly proposed that the Commission should appoint some of their number to compare the Copy they had taken with the said Subscribed Copy, to the end that upon their Report the Commission may order the same to be attested, and the Commission appointed Professor Hamilton their Moderator, Professor Crawford, Masters John Walker, and James Stevenson, and desired them to have their Report laid before the Commission at their meeting in Novr."—*Records of Com. of Gen. Ass.*, p. 452-453.

March 11, 1730.—"The Committee appointed upon 13 Aug. last did overture that the said appointment should be continued, and that a Report of that Committee's diligence should be made to the next Assembly or Commission, which overture the Commission agreed to, and they Recommended to the said Committee to make further inquiry if any more of the Authentic Records of the Church yet in private

kind as to offer for the service of the Church, being appointed to report an account of their diligence to this Commission, did report that they had obeyed the appointment of the Assembly, and were very kindly received and entertained by his Lordship and that he did deliver to them the old Register which they presented and put in the Clerk's hands, commencing the last day of December 1562, and ending the 27th day of Aprile 1593, and that his Lordship had done this Church also that friendly pice of justice to prefix to the said Record a very plain and succinct narrative under his hand of our Church's first Reformation from Popery, clearly vindicating her from the false assertions of tumultaryness and rebellion in the manner of the hands may be Recovered, and to deal with all such persons for that purpose, and to Report their Diligence."—*Records of Com. of Gen. Ass.*, p. 488.

March 11, 1731.—"The Agent of the Church showed the Commission that he had found out in a private hand a subscribed Authentic Copy of an Old Register of the Synod of Fife for some years before the year 1660, and had lodged the same in the custody of the Presbytery of St. Andrews to be furthcoming for the use of the Synod : and he had likewise obtained from a private hand an Authentic Register of the Presbytery of Coupar for some years preceding the said 1660, and had sent the same to that Presbytery to be kept in their publick Library, to be furthcoming to that Presbytery as they shall call for it. All which the Commission approved of as good service to the Church."—*Records of Com. of Gen. Ass.*, 1731, pp. 488–489.

"The Registers of the Presbytery of Perth's Proceedings from "the 22nd of April 1618 to the 21st of Sept. 1681, inclusive, being "lately recovered, an order is made for payment of the charges laid "out thereon, being £3. 3 shillings."—*Gen. Ass. MS. Minutes*, 1740.

carrying on our Reformation and giving an account how the said Register came to his Lordship's hands which will help to clear the authentickness thereof. The Commission of the General Assembly having heard this report, they were very sensible of his Lordship's kindness, and did reckone the putting of this Record in their hands a notable pice of service done to this Church and thought fitt to appoint the Reverend Mr. John Stirling, moderator ; Mr. David Blair, Mr. John Anderson, Junior, Mr. Patrick Cuming, Ministers ; and Sir James Smollet, ruling elder, to wait upon his Lordship and in the Commission's name heartily to thank his Lordship for his kindness in this matter and to show him the deep sense they had of so singular a favour done to this Church ; and the Commission also resolved to report the matter to the next General Assembly." ¹

On account of the irrecoverable losses sustained by the Church in the past, one would have thought that this volume of priceless worth, casting light on questions which engaged the attention of Church courts, and being of special interest on account of its history, would have been carefully guarded against the possibility of its again being alienated from the custody of the Church.

¹ *MS. Minutes Gen. Ass.*, 21 Jan. 1708.

That volume still exists, but it is not now in the possession of the Church. The history of its alienation illustrates the great danger to which many Church Records and papers are even yet exposed. This volume, when restored to the Church in 1707, was handed over to the custody of Mr. William Grant, clerk and procurator of the Church from 1731 to 1746, who afterwards became Lord Prestongrange. It disappeared in 1746, when, on Mr. Grant's appointment as King's Advocate, the General Assembly decided to appoint a successor. For more than a century afterwards no trace of it could be found. The secret of its disappearance was this: Mr. Grant, on quitting his official connection with the General Assembly, did not hand this volume over to his successor, and, it is believed, many other valuable Church manuscripts which were then in his possession. When his library, as Lord Prestongrange, was sold by his heirs, this old Register, and, it is supposed, many other precious Church manuscripts, were bought by the late Mr. Stillie, bookseller, Edinburgh. After being in his custody for many years, he eventually sold it to the present Lord Rosebery, with whom it now rests. The hope is expressed that some day the Laird of Dalmeny will repeat the generous action of the late Earl of Cromarty,

by restoring the lost Record to the lawful owner—the Church of Scotland.¹

This is a typical case of the ease with which, through accident or other causes, Records pass into private possession. It very often happens, notwithstanding the vigilance of the Benefice Register Committee, that when the libraries of ministers, who during their lifetime may have held the position of Clerk of Synod or of Presbytery, are being disposed of, among the books sold are generally volumes of Records, the property of the Church. Numerous volumes of Kirk-session Records have disappeared in this fashion. Frequently at the sale of libraries of deceased Session-clerks valuable Records have been sold.

Within recent years, at sales in Edinburgh and elsewhere, there have been bought and restored to their proper custodiers ancient volumes belonging to different Church courts. In the year 1892 a volume entitled “The Presbyterie Book of the Mernes”—now represented by the Presbytery of Fordoun—covering the period 12th November 1662 to 6th June 1685, was included in a catalogue of books and MSS. from Arbuthnott

¹ Since the delivery of these lectures the Earl of Rosebery has intimated that it is his intention that this Record should be restored to the Church. This has now been done.

House, for sale by auction in Edinburgh. It was withdrawn when the seller's attention was directed to the decision of the Court of Session in the case of Edinburgh Presbytery and the Edinburgh University, dated 28th November 1890. The same year, one volume of Kirk-session Records, dated 4th January 1704 to 2nd January 1705, belonging to New Kirk, Edinburgh, was acquired with other MSS. purchased at a sale. In 1895 one volume dated 1715-1718 belonging to St. Andrews Kirk-session, Fife, and one volume, 1768-1779, belonging to Elgin Kirk-session, were purchased from an Edinburgh bookseller who had them catalogued for sale. In 1898 one volume of Dowally Kirk-session Records dated 27th October 1712 to 31st March 1793 was recovered from a bookseller in Dundee who had become possessed of it at a sale.

These recent cases illustrate the avenues through which Records are strayed or lost. Every year long lost volumes are being recovered and restored, frequently through the energy of devoted young ministers who have taken the trouble to prosecute a search for them.

On several occasions during recent times, on the death of churchmen who had been interested in literary and historical pursuits, their executors have restored to parishes, through the lecturer,

Records found among their books which at one time had been received by them for literary and other purposes, and which the borrowers had forgotten to return to their custodiers.

For example, there have been restored, within the past few years, to the parish of Auchindoir, two volumes dated 1694-1752 and 1753-1829; to the parish of Forbes and Tullynessle, one volume dated 1751-1809; to the parish of Kinneff, one volume dated 1646-1706; to the parish of Duns, four volumes dated 1666-1689, 1703-1712, 1712-1718, and 1718-1720; and to the parish of Kirkinner, one volume dated 1745-1845. This is as it should be. It is known, however, that there are many other Records still in private possession. Where these are, and how they ever got there, every means is adopted to keep secret; the name of the person in whose possession they are and the parishes or Church courts to which they belong are carefully withheld. This is not an attitude which you who are looking forward to the ministry of the Church should ever support. Ministers, as trustees of Church property, should insist on their restoration whatever be the consequences. In matters of this kind personal relationships should not be allowed to interfere with a minister's responsible duty.

As an illustration of the difficulties which have to be met, it may be stated that an old volume dated 1645, belonging to a parish within the Presbytery of Edinburgh, was recovered from trustees only after it had been proved beyond dispute that it had been handed over to the heritor by a former session-clerk, and not purchased, as had been stoutly affirmed. There are many ancient volumes in private possession still; and it is almost inconceivable that any minister or member of the Church, possessed of the needed information, should withhold it lest private friendships or social relationships should be strained. Loyalty to the Church demands that no pains should be spared to have the property of the Church restored to the lawful owners. Many, I am sure, in possession of Church Records need only to be reminded of this duty to ensure their restoration.

This unfortunate state of matters, whereby Records have been alienated, strayed, forgotten to be returned, destroyed, or stolen, is in great measure due to the Church never having laid down any general rule, so far as can be gleaned from Assembly minutes, anent the lending out, or the giving of access to Records. In this matter ministers and clerks of the different Church courts would seem to have followed various methods of

their own. Through influence or personal friendship, volumes have been given in loan which never were returned, and for which no receipt was held. During the ministry of the late Principal Pirie in the parish of Dyce, Aberdeenshire (1830-1843), he lent an old volume of Kirk-session Records, which, years afterwards, was found in the possession of a crofter in the parish. His successor, Mr. Kemp, lent one volume of Records to an Aberdeen advocate. It was found at his death among his papers and restored to the parish.

When Church Records are given on loan outwith personal supervision of the custodier, there is this additional risk of their having excised sometimes pages containing valuable information. Such practices were not confined to earlier times. When the recent case of *Larbert v. Dunipace* was before the Civil Courts, important facts were sought for in the Presbytery minutes of the year 1615. On referring to the date, it was found that two pages had been violently torn out of a strongly bound book by some interested party to hide a historical fact, that the 1606 Commission had no power to unite parishes rich in teinds. It is a remarkable circumstance that all the seventeenth-century settlements in Larbert and Dunipace have disappeared from the minutes.

No Church in Scotland can show such valuable Records as our own, in which are inscribed the history of the country for several centuries. The Records of the Church are in one sense public property, or exist at least for the benefit of the public, as pointed out by Lord Wellwood in his judgment on 21st November 1890, in the case of *Edinburgh Presbytery v. Edinburgh University*. His words were: "It being thus clear that the Presbytery is a court established by law and what is called a Court of Record, it seems to me that its Records belong to and are held by it inalienably for the benefit of the public." The possession of these Records is one of the glorious privileges of the Church, but she has yet to learn her responsibility regarding their custody.

The danger of mutilation and of loss through indiscriminate loan will never be remedied till the Church lays down a law regulating their use. In the General Assembly of 1705 an Act was proposed "that Registers of all Church Judicatories may be better preserved, it were fit that every Session deliver their fair Register into the Presbytery every 10 years, and every Presbytery theirs, and the Sessions into the Synod every 15 years, and that the Synod every 20 years order all these and their own fair Register to be laid up in the Publick

Library of that University which is most adjacent to them where they may be safely kept from accidents for the future benefite of the Church."

Some such law, with the proviso that all the Records should be housed within the archives of the General Assembly Library, would undoubtedly tend to their safety. No Records whatever should be lent out to private parties. They should be carefully preserved in one or more central places, where access could be had when necessary by known and recognised persons, rules being enforced similar to those observed in the Register House, Edinburgh. Any accredited person who wants to explore the records of former times and former manners for literary or historical purposes, should be permitted to inspect them only in the presence of those responsible for their safe custody.

Had the proposed Acts of Assembly of 1703 and 1705 been ratified by the Church, many valuable Records missing to-day—the majority of these beyond recovery—would have been preserved. The Church hesitated then—as it did a few years ago when a similar proposal was made—to take the bold step. The proposals of 1705 evidently met with opposition, for in 1712 a modification was proposed, that copies should be lodged in the library of each university according to the

Act passed in 1692.¹ The Assembly's Records bear no evidence how long this new regulation remained in force.

It was not till the year 1819² that a new policy was inaugurated, the object of which was the preservation of old Manuscripts and Records. In that year the General Assembly, by overture from the Synod of Angus and Mearns, had the subject brought under their consideration, when a committee was appointed, with Dr. George Cook as convener, to "examine into the several manuscripts belonging to the Church, to prepare a catalogue of the same, and to take what steps they may judge necessary and proper for the preservation of the Books and Papers of the

¹ *January* 18, 1692.—"The General Assembly for diverse weightie causes and considerations, doth hereby enact and appoint that each University within this Kingdom, as also each provincial Synod within this National Church, shall take upon their proper expences ane authentick Extract under the Clerk's hands of the heall Registers of the General Assemblies of this Church, and that they give ane account at each succeeding Assembly of their diligence therein."—*MS. Records Gen. Ass.*

² 1819.—The General Assembly called for the Overture from the Synod of Angus and Mearns, which was produced and read, viz. :—

"At Montrose, the 27th day of April 1819. The which Day the Provincial Synod of Angus and Mearns being convened—

"They had transmitted to them from their Committee of Overtures an Overture, tenour whereof follows :—

"As it appears from the Register of the General Assembly that frequent instructions had been given to the Commissioners to purchase Manuscripts connected with the History of the Church of Scotland, and that several had been actually purchased or received for the use of the Church. This Synod of Angus and Mearns humbly Overtures

Church, and for procuring such additional documents and manuscripts as can now be obtained.” The proceedings of subsequent General Assemblies possess no evidence to show whether a catalogue of Records and Manuscripts had ever been compiled. It is therefore questionable if it ever existed. That the committee continued to exist and do some good work has been established. Principal Lee, in a letter to Mr. Peterkin, dated the 19th March 1839, states that between 1820 and 1830 the Committee on the Manuscripts and Records of the Church of which he was convener, corresponded with the Bishop of London with the view to the recovering the Assembly Records which were in Zion College and were afterwards burned in the

“to the General Assembly that a Committee be appointed to examine
“the state of the Historical Manuscripts in the possession of the
“Assembly, and to prepare a Catalogue of them, specifying their
“Titles and the period of History to which they relate ; and that the
“Assembly order two or more printed Copies of this Catalogue to be
“sent to every Presbytery of the Church.”

Dr. George Cook, a member of the Synod, was heard upon the subject of the Overture.

“The Assembly approve of the conduct of the Synod of Angus and
“Mearns in bringing the subject under the view of the Assembly, and
“they appoint a Committee to take the subject under their consideration, and to Report to next General Assembly, and instruct the
“Committee to examine into the several Manuscripts belonging to
“the Church, to prepare a Catalogue of the same, and to take what
“steps they may judge necessary and proper for the preservation of the
“Books and Papers of the Church ; and for procuring such additional
“Documents and Manuscripts as can now be obtained. Dr. George
“Cook to be Convener of Committee.”—*MS. Minutes of Gen. Ass.*, 1819.

House of Commons. This committee would seem to have fallen asleep after the death of Principal Lee. The urgent necessity for the resuscitation of a similar committee relative to the custody of Church Records was brought before the General Assembly of 1887 by Overture from the Presbytery of Dumbarton, the result of which was the formation of a committee. The report of this committee in 1888, resulted in another overture from the members of the 1888 Assembly, urging that the whole question of the preservation and custody of the Records of the Church should be considered.

This was the origin of the Committee on the Records of the Church whose first convener was Mr. Nenion Elliot, S.S.C., Teind-clerk, to whom the Church is greatly indebted for the time and thought he gave to this subject. On his retiral from the Convenership in 1892 he received the thanks of the Church. At the General Assembly of 1892 the Committee on the Records of the Church was merged in the Committee on the Benefice Register which had been instituted two years previously—in 1890—“in respect that the work of the Committee on Church Records was analogous to that of the Benefice Register.”

Let me express the hope that the delivery of this lecture will impress upon the young men

who will be the future ministers of the Church, the value and importance of Church Records,¹ and the responsibility which rests on you as ministers of parishes to see that these are carefully kept and preserved; not only on account of the matter which they contain, but because of their sacred associations with the history of the Church to which you will consecrate your service.

¹ Since the delivery of this lecture there have been recovered from the Register House, fourteen volumes of old Records, dating from 1626, belonging to Kirk-Sessions in Edinburgh. The lecturer has discovered other seven old volumes in the possession of the Edinburgh Town Council, and two others in the Signet Library, which it is hoped will soon be restored to the Church.

LECTURE II

THE BENEFICE—TEINDS, MANSES, GLEBES, SERVITUDES, ETC.

WHAT is the "Benefice" ? What meaning does the term convey ? The benefice is an ecclesiastical living. It comprehends all that belongs by law to the maintenance of the minister. It consists of the stipend, called the *spiritualia*, and the manse and glebe, called the *temporalia*, besides certain other rights. All that is meant by the term benefice is found in the typical parish, which is the old country parish.

In the Church of Scotland there are upwards of 1300 parishes. It is to be remembered, however, that of these 434 are new parishes, erected and endowed since the institution of the Endowment Scheme in 1847, and which do not come under review in this lecture. According to a Parliamentary return in 1888, there were 876 parishes whose stipends are in whole, or in part, paid from Teinds. It is to these old Teinded parishes our attention will be directed. A brief historical sketch of the different sources of income will doubtless

prove instructive to young men who in the future may be called to minister in one of these charges.

In the typical country parish, the principal source of income is the *Teinds*.

I.—TEINDS

What are Teinds? What is meant when we speak of Teinds? The term Teind, or Tithe, describes the tenth part of the annual produce of the soil. It is the name in Scotland for the tenth part of the produce of land set apart for the maintenance of teachers of religion. Teind is the fund in the parish out of which stipend is paid. The payment of Teinds for religious purposes is of great antiquity. At what period Teinds were established in Scotland is a point about which there is great difference of opinion. Their first institution is not very clearly traced. Many authorities agree in dating the establishment of Teinds to the time of David I., in the thirteenth century, when they were acknowledged and confirmed. On this subject of Teind there has been a good deal of misunderstanding, at which no one who has studied the question need be surprised.

Who pay Teinds? Teinds are paid by heritors—*i.e.* by those who own land in the parish. The Teind is not a tax on the land. “Teinds are not

a burden on lands, they are a separate estate.”¹ There is no property in Scotland which is held by so old, unbroken, and sacred a tenure. Lands in a parish may change proprietorship ever so often in the course of years, but these changes do not necessarily affect the payment of Teind. Into whatever hands the land may pass, it is inherently and necessarily bound up with the maintenance of the clergy. Teinds may be compared to a superior’s right to feu-duties. When you buy a house you take into consideration, in fixing the price, the feu-duty payable to the superior. The Teind is *the Church’s share in the land*. When a heritor sells his land he gets less for it because of the Teind due to the Church; and when a man becomes a heritor through the purchase of land, he has to pay less for it because he is obliged to pay his share of Teind to the minister of the parish. Land, therefore, always changes possession under the obligation of payment of stipend to the parish minister, irrespective altogether of a landowner’s Church connection. The heritors have acquired their lands subject to Teinds.

You will therefore see that the ministers of Scotland are paid out of their own funds. The

¹ See Lord President Inglis in case of *Duff v. The Earl of Seafield*, Nov. 9, 1893, 11 R., p. 141.

source from which the stipend is drawn does not belong to the proprietor of lands. As the land was subject to Teinds when it came into possession of the heritor he must continue to pay them. The common Nonconformist idea that money derived from Teinds is paid to ministers by the State—in other words, that people are taxed for the payment of parish ministers' stipends—is therefore not accurate.¹

In early times, in consequence of the scarcity of money, the minister had to collect his stipend from Teinds in kind. It was paid out of victual teinds in meal, grain, &c., from almost every possessor of land within the parish, and in most trifling quantities. This custom occasioned so much inconvenience that ultimately the stipend was made payable in money. By an Act of Parliament in 1808,² the payment in kind was abolished, especially with respect to all modifications of stipend subsequent to that date. It was enacted that the victual should be paid in money, according to the Fiars.

In many of the typical country parishes there are unexhausted or surplus Teinds. By this we mean that there are Teinds existing which are not yet

¹ The question of Feuars being assessed for Manses will be taken up at some future time.

² Act 48, George III. (June 30, 1808), cap. 138.

paid as stipend. From returns made to the House of Commons in the year 1888 particulars as to these parishes can be obtained. In a parish where there are free or unexhausted Teinds the minister can apply for an augmentation of his stipend from these surplus Teinds after the lapse of twenty years from the date of the last augmentation. The mode of procedure he must adopt is this;—he must first ascertain that twenty years have expired since the last augmentation was granted. In raising his action of augmentation the minister must give notice to the heritors, and to all pretending to have an interest in the Teinds of the parish, and also to the moderator and clerk of the Presbytery in which the benefice is included. All applications for augmentations must be made through the Court of Teinds. The Teind Court, after hearing evidence, awards so many chalders to the minister of the parish from the surplus Teinds. A minister, however, should be well advised before he takes legal steps to enforce an augmentation of stipend. Heritors should be approached privately, in the first instance, and, if possible, a friendly arrangement arrived at, before asking the Court's sanction. An amicable adjustment contained in a mutual minute between minister and heritors, and presented to the Teind Court for its sanction,

is sometimes the wisest expedient, preventing, as it does, the interruption, so hurtful to spiritual interests, of good feeling in a parish.

It is to be remembered that the value of stipends fluctuates according to Fiars, except to the extent of Teinds valued in money, which have been surrendered to the minister. There is this peculiarity about the stipends of the typical country parish that they do not depend on the financial prosperity or liberality of the congregation, as is the case in *quoad sacra* parishes; the victual has to be calculated yearly, according to the fluctuating Fiars.

Now what do we mean when we speak of Fiars? Briefly stated, Fiars are the average prices of grain ascertained each year for the year preceding that in which they are struck.¹ These

¹ *The Act of Sederunt*, 1723, "declaring and appointing the manner of striking the Sheriff Fiars."

"The Lords of Council and Session—considering, That the use of Sheriff Fiars is to liquidate the price of victual in divers processes that come before them and the subordinate judicatories; and that there is a general complaint that the said Fiars are struck and given out by the Sheriffs without due care and inquiry into the current and just prices; and that when some Sheriffs proceed in striking the Fiars by way of inquest, yet they get not sufficient evidence to the jury; and that other Sheriffs proceed arbitrarily and without an inquest; and that some of them entirely neglect to strike Fiars, which creates great uncertainty and much delay and expense in the administration of justice: Therefore the said Lords do hereby appoint and require the Sheriffs of Scotland and their deputies yearly, betwixt the 4th and 20th of February, to summon before them a competent number of persons

prices are fixed once a year in every county by the sheriff of the bounds, who, after the evidence of witnesses who have bought or sold grain within the county, merely acts ministerially, and not judicially, in giving effect to the verdict of a jury. These Fiars Courts cause a great deal of trouble and annoyance annually, and the results arrived at by them are not satisfactory. For years the ministers have been agitating for some much-needed reforms in the mode of striking Fiars. A stipend is decreed to be so many chalders in meal, barley, or other grain, but payment has to be made in money, according to the prices struck by

living within the sheriffdom, who have knowledge and experience of the prices and trade of victual in these bounds, and from them to choose fifteen men, whereof not fewer than eight shall be heritors, to pass upon the inquest and return their verdict on the evidence underwritten, or their own proper knowledge concerning the Fiars for the preceding crop of every kind of victual of the products of the sheriffdom ; and the said Sheriffs and their deputes shall, to the same time and place unto which the jury is called, also summon the properest witnesses, and adduce them and all other good evidence, before the said jury, concerning the price at which the several sorts of victual have been bought and sold, especially since the 1st of November immediately preceding until that day ; and also concerning all other good grounds and arguments, from which it may rationally be concluded by men of skill and experience, what ought to be established as the just Fiars Prices for the said crop ; and only persons then present may, in open court and no otherwise, and observing due order and respect, offer information to the jury concerning the premises and concerning the evidence adduced, or that might be adduced before them ; and if it appear to the Sheriff or his deputes, or to the jury, that the adducing of proper evidence has been in any way disappointed, or that the evidence adduced is defective, the said Sheriff or his deputes shall

the Fiars Court. That you may be able to follow me, let me here explain that a chalder is an old Scotch dry measure containing sixteen bolls. The boll itself is a measure used in Scotland which contains about four imperial bushels of meal, and nearly six imperial bushels of barley, oats, &c. The Fiars (except in Orkney and Shetland, where they are fixed in May) are struck each year between the beginning of February and the middle of March, for the crop and year preceding. As an illustration of the fluctuations in the value of a chalder, it may be stated that, thirty years ago, a chalder was worth from £18 to £20 ;

adjourn the jury to a certain and proper day, that sufficient evidence may then be laid before them : and the jury being duly sworn before the evidence be entered upon, when the same is concluded, the said jury shall be and remain inclosed till they have finished their verdict, which they shall return, signed by their chancellor and clerk, to the Sheriff or his deutes, at the time and place fixed for that purpose by the said Sheriff or his deutes when the said jury was inclosed ; and the said Sheriff or his deutes shall, on or before the first day of March, pronounce and give forth sentence according to the said verdict, determining and fixing the Fiars Prices for the crop preceding, of each kind of victual of the product of that sheriffdom. And further, in such shires where the use or custom has been, or where it may now be found needful and convenient to strike different Fiars, according to the different qualities of the several sorts of victual, the said use which experience has shown to be good and profitable, shall be continued or introduced by the several Sheriffs respectively, and the said different Fiars shall be fixed and determined as the other Fiars, in manner above appointed."

Note.—It was not till 1809 that Fiars were struck in the county of Peebles, and only in 1812 that Fiars striking began in the county of Selkirk. See "Elliot's Teinds and Teind Court Procedure," p. 62.

to-day it varies from £11 to £15. The manner of procedure in striking these Fiars has never been regarded with satisfaction by the Church.¹ But at present it is not my intention to deal with this subject.

II.—MANSES

The obligation to provide and upkeep manses is a burden that rests upon the heritors. The term manse may be defined as including all necessary and useful offices, garden and garden walls, which the heritors are now by law bound to provide.

The maintenance of the rights of the Church of Scotland as to the building and repairing of manses for her ministers has led, when opposed or refused by heritors, to much friction in many parishes. This friction in a great many cases has been caused by the way in which the assessments have been levied on feuars for the building or repairing of the manse. Information on this subject may, therefore, prove not amiss.

Manses were first established in Scotland in the middle of the thirteenth century, during the reigns of the Alexanders II. and III. This is inferred from the 13th canon of the provincial Councils of the Scottish Clergy, when it was enacted (in the

¹ See Pamphlet on "The Fiars in Scotland," by Rev. Dr. Hunter, Galashiels.

thirteenth century) that there be "Mansionem aliquam prope ecclesiam." This house was the manse.

It is worthy of note that, after the Reformation, when the revenues belonging to the pre-Reformation Church were appropriated by the Crown, special provision was made that manses as well as a certain portion of glebe attached to benefices prior to the Reformation should be exempted. In an Act of Parliament passed in 1587,¹ these words occur. "Mansiones of personages and vicarages annexed to paroche Kirkis, with four aikers of glebe . . . sall not be, nor are comprehended in the said annexation, but sall remaine with the Minister, person, or vicar, . . . for serving of the cure, according to the Acts of Parliament maid thereanent or before."²

¹ "Except and alswa forth of the said annexation all and quhatsum-
"euer mansiones of personages and vicarages annexed to paroche
"Kirkis, with four aikers of glebe maist ewest to the Kirk and com-
"modious for the Minister serving the cure thereof, for his better resi-
"dence thereat, quhilk sall not be, nor are comprehended in the said
"annexation, but sall remaine with the Minister, person, or vicar, or
"other quha sall be provided thereto, for serving of the cure, according
"to the Acts of Parliament maid thereanent or before."—*Act. Par.*
1587, c. 29.

² EARLIEST REFERENCES TO MANSES AND GLEBES
IN SCOTTISH ACTS OF PARLIAMENT.

"That the Persounis, Vicaris, and uther Kirkmen within the samin
"has set in few or lang takkis ane greit part of thair mansis and gleibis
"quhair throw thair is na sufficient dwelling place for thame that servis
"and sould serve and minister at the Kirkis to remane thairat for the
"instruction of the parochinaris for reward heirop. It is statute and
"ordaint . . . that no persoun, vicar, nor uther ecclesiasticall persoun set

This Act not only confirms the existence of manses in pre-Reformation times, but indicates the prevalent desire that these attachments to a benefice should be continued to the parish minister.

"in few or lang takkis ony of thair mansis or gleibes pertening to the
 "saidis Kirkis without speciall licence and consent of the Queenis grace
 "in writ. And alsua it is statute and ordaint that thay that ar appointit
 "or to be appointit to serve and minister at ony Kirk within this Realme
 "have the principall mans of the persoun, Vicar, or samekill theirow as
 "salbe fundin sufficient for staking of thame To the effect that thay
 "may the better await upone thi charge appointit to thame quhiddir thi
 "saidis gleibis be set in few or tak of befor or not, or that ane resson-
 "abill and sufficient hous be biggit to thame besyde the kirk be the
 "persoun or Vicar or utheris havand the saidis mansis in few or lang
 "takkis and this to be done betwixt and the first day of November nixt
 "to cum."—*Scot. Par. Act*, 1563, c. 8.

Act 1563, c. 8, explained—

"That the Mans pertening to the persoun or Vicar maist ewest to
 "the Kirk and maist comodious for dwelling pertenis and sall pertene
 "to the Minister or Redar serving at the same Kirk, Together w^t foure
 "akeris of land of the gleib at leist liand contigue or maist ewest to the
 "said Mans gif thair be samekill, and failzeing thair of samekill as thair
 "is To be markit and speciallie designit be the Archibischope, bis-
 "chope, Superintendent, or Commissioner of the diocie or province the
 "tyme of thair nixt visitatioun be the advise of ony tua of the maist
 "honest and godlie of the parochinaris qlkis thai sall require (not being
 "possessionis of the saidis Mansis or gleibbis thame selfis) to Joyne w^t
 "him in executioun heirof quhether thi saidis Mansis and gleibbis be
 "sett in few or takkis of befor or not and upoun the said miking and
 "designatioun. The Archibischope, bischope, Superintendent, or
 "Comissionar sall gif his testimoniales Bering how he w^t advise of sic
 "tua of the parochinaris has visited the Mans and gleib of sic Kirk and
 "finds the same occupit be sic personis, And that thay have appoyntit
 "markit and designit the said Mans w^t foure akaris or sic quantitie of
 "land adjacent thairto to the use of the Minister or Redar that sall
 "serve and minister at the kirk in tyme cuming . . . the same to
 "remane alwayis fre to the use and eisment sic as salbe admittit to
 "serve and minister at the said Kirk."—*Scot. Par. Act*, 1572, c. 5.

The circumstance, however, that after the Reformation there were benefices which had neither manses nor glebes led to the question being early raised, upon whom rested the power to designate manses and glebes. The question was raised in 1581. In that year, the Synod of Lothian referred this question to the General Assembly, suggesting that this power should be invested in Presbyteries. There is no evidence to show what action, if any, resulted from this representation.

The first notice of action taken, it would appear, occurs in the year 1644.¹ In that year, Parliament passed an Act conferring express powers on Presbyteries to design manses where no manses were, as well as giving power to build new manses in place of old ones which had fallen into a state of dilapidation. A few years later—in 1649²—a

¹ EXPRESS POWER UPON PRESBYTERIES TO DESIGN MANSES.

“ Gives power to everie Presbytery to designe Manses and Gleibs
“ to Ministers at every paroch Kirk within their severall bounds where
“ they have not bene at all designed, or not to the full quantitie, or
“ where the Manses and Gleibs are decayed or become unprofitable
“ by inundatione, sanding, or any other extraordinar accident, out of
“ Kirkelandes ewest to the paroch Kirk, according to the order in the
“ Act of Parliament 1593, borrowstoune Kirkes being aleways ex-
“ cepted.”—*Scot. Par. Act*, 1644, c. 225.

² “ And because notwithstanding former Acts of Parliament for pro-
“ viding Ministers, Manses and Gleibs, yet diverse Ministers are not
“ provided therewith, and others do not get their Manses free at their
“ entry ; Therefore the said estates statute and ordain, that where com-
“ pleit Manses are not alreddie built, that the beritors of everie paroch,

further Act was passed providing that the heritors should build competent manses at the sight of three ministers and three ruling elders, appointed by the Presbytery. The Restoration in 1660 led to the repeal of these Acts. In 1663, however, it was found necessary to revive the Act of 1649, with a few slight alterations. Instead of manses being designed and built at the sight of three ministers and three ruling elders, it was enacted they should be erected under the superintendence of the "bishop of the diocese or such minister as he shall appoint, with two or three of the most knowing and discreet men of the paroch."¹ At the Revolution

"at the sight of three Ministers and three ruling Elders, to be appoynted
 "by the Presbyterie, build competent Manses to their Ministers, the
 "cost and expences thereof not exceeding one thousand pounds and
 "not being beneath five hundred merkis. And where competent
 "Manses are alreddie built, the heritors of the paroch are hereby
 "ordained to relieve the present Minister and his executors and the
 "intrans, of all cost, charges, and expences for building and repairing
 "of the Manses : declaring hereby, that the Manses being once built
 "and repaired, or the building or repairing thereof satisfied and paid by
 "the heritors in manner aforesaid : that neither the heritors nor the
 "intrans shall be thereafter troubled for the same ; but the said Manses
 "shall be upholden in time of vaicance of the Kirk by the heritors
 "and by the incumbent Ministers during their possessioun."—*Scot. Par. Act*, 1649, c. 253.

¹ "And because notwithstanding of diverse Acts of parliament made
 "of befor, diverse ministers are not yet sufficientlie provyded with
 "manses and gleibis and uthers doe not get thair manses frie at thair
 "entrie. Thairfor our Soverayne Lord statuts and ordains that whair
 "competent manses are not alreadie built the heritors of the parochie
 "at the sight of the Bishop of the Diocess or such ministers as he shall
 "appoint, with two or thrie of the most knowing and discreet men of

Settlement in 1688, when the Presbyterian Church government was re-established, the administration of the Act of 1663 devolved on Presbyteries.

It is an interesting fact, not generally known, that, after the Reformation, and prior to the passing of these Acts, 1644, 1649, and 1663, it would seem to have been customary in some districts for ministers to build their own manses and to have the whole expenses minuted in the Presbytery Records, in order that their successor in the benefice might refund the outlays to themselves or their executors, when translation or death resulted in a vacancy.¹ For example, in the "Presbyterie Booke

"the parochie build competent manses to their ministers, the expenses thair of not exceeding ane thousand pund, and being beneath fyve hundreth merkis."—1663, c. 31, vii. 472.

¹ "The Estates of Parliament Taking to thair consideratioun ane applicatioun given in by Mr. Alex. Gardyne Minister at forgue shewing that after he had bought his manse at a dear raite fra Mr. William douglas now professor of divinitie in the old toun Colledge of Aberdene he had his bigging and manse all destroyed be fyre done be the rebellis. . . . Thairfor desyreing that the Act of the presbytrie of Turreff relateing to his manse might be ratified in parliament as the supplicatioun beires whilk together with the fairsaid act of the presbytrie of Turreff whair of the tenour follows. Att Turreff the nynth day of december 1647 yeeres . . . having visited the manse and bigging and finding that he had builded thi said mortified hous. . . . the presbytrie ordaines the intrant successor to the said Mr. Alex^r. give him or his aires or relict incaice of his decease satisfactioun for the whole bigging upon the said manse. . . . The humble opinion of the Comitie is that the said act of the presbytrie may be ratified."—*Par. Act*, 1649, vi. ii. 326, 722.

of Kirkcaldie,"¹ in all the parishes, with the exceptions of Leslie and Kirkcaldy, the cost of a manse seems to have been borne by the ministers in the first instance. For example, under date 1st May 1634, the minister of Auchterdenan "craved of the brethern that two of thair number might be dyrect by thame to visit his manss and see the same comprysed be workmen, that his disbursements and expense wared be him upon the said manss, may be refowndit to him, or his successors." Again, under date 1st August 1636, "Master John Balvaird gave in the compt of the charges disbursit be his uncle, Mr. David Martin, minister at Auchtertule upon the kirk manss, desyryng the sayme to be registrat in the Presbyterie Book 'ad futurum rei memoriam' to the intent the samyne be obtained be his Ex^r from his successor, whilk desyre, the brethern thought reasonable, and thairfore ordeaned the clerk to registrat the samyne." Then follows a full and detailed list of every item of outlay expended on the manse. These are specimens of the particular care with which details of manse building expenses were recorded by Presbyteries. They throw a flood of light on the peculiar customs of those early times. When the Act of 1663 came into operation, transferring the burden from the ministers to the

¹ Edited by Rev. W. Stevenson, M.A., Auchtertool.

heritors, provision was made that ministers or their executors were to obtain repayment of their outlays.¹

The question here naturally suggests itself. What ministers are entitled to a manse? The ministers who are entitled by law to have manses are those who have landward parishes, and those in burghs whose parish is partly landward. Ministers whose parishes are wholly burghal have no such right. Thus it is, by express Act of Parliament, that burgh ministers have to provide houses for themselves, except where heritors have provided a manse and are bound to upkeep it. This defect in the law has had a most prejudicial effect in the working of the parochial system in large cities. In the great majority of cases the minister is non-resident in his parish. He generally lives at a distance from his people. This might have been remedied had the law provided manses for every parish, burghal as well as rural.

When manses were first built, in obedience to the Acts 1649 and 1663, the sum to be expended was restricted to £1000 Scots, *i.e.* £83 6s. 8d.² In

¹ "And whair competent manses ar alredie built ordainis the heritors of the parochie to relieve the minister and his executors of all coast charges and expences for repaireing of the foirsaid manses."—*Par. Act, 1663, c. 31, vii. 472.*

² "not exceeding ane thousand pund and not being beneath fyve hundred merkis."—*Ibid.*

those days this sum was considered to be most liberal. We find, for example, from the Kirkcaldy Presbytery Records that the average cost of building a manse in the days of Charles I. for the parishes within the bounds was £20 sterling. At what date this statutory allowance of £1000 Scots was found to be inadequate and had to be exceeded it is very difficult to determine, but it was probably about the middle of the eighteenth century. About this period, the Court of Session, taking into consideration the great improvement of dwelling-houses required by all classes, sanctioned an increased expenditure far exceeding the limitation hitherto observed. The case which led to this increased liberality was that of the minister of Inverurie, dated 9th October 1760. The case was this. The Presbytery of Garioch agreed to the plan of a manse to which exception was taken by a heritor on the ground that the cost would exceed the stipulated sum of £1000 Scots. But the Court upheld the plan, maintaining that the heritors must build a "competent" manse and offices for the charge irrespective of cost. In 1786, in the case of Lethendy, the Court of Session gave a similar decision, which was sustained by the House of Lords on appeal. When the question of a sufficient manse arises the principle now adopted

is, that it shall be such a house as is considered suitable at the time for those in the same social position as ministers. The manse of the minister, as stated by Lord Kinloch, should be the dwelling-house of a gentleman.

A question which frequently confronts a young minister entering on his first charge comes to be—What additions and repairs is he entitled to ask from the heritors? On this it should be said that the minister in his first step should use no language to the heritors implying demands or rights at law, but should meet them as friends, for, in many cases, he will in this way obtain much more than the Court would give him. If it should be necessary to apply to the Presbytery, or, on appeal, to the Sheriff, the Court is generally guided by the report of an architect. A young minister should guard against acting in a precipitate manner. Private conference with one or two of the most influential of the heritors often works wonders, and will result in securing more advantages than might have been enforced had he unwisely gone to law. In this matter an impulsive action has resulted in friction which may not be lived down during a ministry.

What is meant when we speak of a manse being declared a “free manse” by the Presbytery?

When a manse has been built or enlarged, or is in a state of thorough repair, the Presbytery may pronounce it to be a free manse. This pronouncement of the Presbytery lays the upholding of it on the minister, *i.e.* of the ordinary tear and wear to the end of his incumbency. But if this pronouncement is made by the sheriff it lasts for fifteen years, or till the admission of a new minister, if this happens first. The Sheriff can only be called in to declare a "free Manse" when the Manse has been built or repaired in terms of his decree.

When a minister cannot occupy his manse on account of these necessary repairs or additions, he is entitled to receive from the heritors manse rent, which is termed manse "maill." On admission to a parish, young ministers generally refuse to occupy any part of the manse because some repairs are necessary. He prefers residing elsewhere till all alterations have been carried out. The execution of repairs need not prevent occupancy of some part of the manse. For many reasons it is much wiser. Occupancy of the manse before heritors have agreed as to what alterations are necessary does not compromise the minister's rights, as is too commonly believed. In a matter of this kind Presbyteries can do much. The good old custom of Presbyteries looking after the interests of young

ministers is, in many instances, quite falling into abeyance, and great cause of trouble arises out of this neglect. A young minister thus left to himself may have much irritating correspondence with factors and others, which might all have been avoided had the Presbytery done its duty. Young ministers should revive the observance of this old custom in the Presbyteries of which they are members.

III.—GLEBES

From all that can be gleaned from ancient documents, it would appear that glebes existed before manses.

As early as the eighth century, there was attached to each parochial church a portion of ground for the use of the minister. This piece of ground has long been known in Scotland by the name of "glebe." Every minister entitled to a manse is entitled to a glebe, *i.e.* all ministers of the typical country parish, and ministers of burghs where there is a landward portion of parish, are admitted to be entitled to a glebe. Some *quoad sacra* parish ministers have also lands called glebes, but these are not glebes in the proper sense of the term; they are gifts bestowed in recent times on the benefice by a proprietor to increase the value and the comfort



of the living. Where a parish, suppressed by a union of parishes in earlier times, has been resuscitated and erected into a parish *quoad sacra*, one of the glebes has sometimes been restored to it.

The questions which now present themselves here are : What quantity of ground does the law recognise as a sufficient glebe ? What quality of land must it be ? For information on these important points it will be necessary to refer briefly to Acts of Parliament on this subject.

After the Reformation, the earliest reference to this matter occurs in 1572, where it is stated that the glebe shall consist of four Scots acres, *i.e.* about five imperial acres—"at least gif there be sa meikle." This was exclusive of half an acre for the site of the manse, offices, and garden. Fuller details are found in an Act passed in 1587,¹ wherein it is re-stated that the glebe must consist of four Scots acres, and the land from which these acres were to be designed must be near the church. It is not till 1593 that the quality of the land is specified. In Act 1593, c. 165, it is enacted that the four Scots acres must be designed out of kirk lands where available, *i.e.* out of land which had formerly belonged to the Church. As the Church in olden times generally possessed the best land,

¹ See Act quoted, p. 6.

this provision leads to the inference that the land designed, either for a new glebe or for adding to the old where it was deficient in size, should be of good quality.

It would appear, however, that while these Acts stated definitely the size of the glebe, and that it must be properly situated in respect of its vicinity to the church, the general description as to the quality of the land needed clearer definition. Difficulties which cropped up for settlement led to further legislation in 1606. By Act (1606, c. 7)¹ it was provided that, where there was no arable land out of which a glebe could be designed, there should be designed to the minister "sixteen sournes of grass." Now a sourn of grass in those days meant as much ground as would pasture ten sheep or one cow, not merely for certain months in the

¹ *Scot. Par. Act*, 1606, c. 7.—"That by the iniquitie of time and disorder of the borders and hielands of this realme in tyme bygane, there are sindrie kirkes within the samme whilk has na arrable land adjacent thereto, but onley pasturage; sa that by the forsaid Act of Parliament made anent the designation of foure aikers of land onley for the gleib of ilk minister and na further, the ministers serving the cure at silk kirk as he hes na arable land adjacent thereto, but only pasturage, are greatly hurt and defrauded; and provides 'that in all time comming there be designed to the minister serving at the cure of silk kirks where there is na arable land adjacent thereto, foure sournes grasse for ilk aiker of the saids four aiker of glebe land, extending in the hail to sextene sournes for the said four aikers, and that of the maist commodious and best pasturage of ony kirklands by and next adjacent and maist nearest to the saids kirks.'"—*Par. Act*, 1606, c. 7.

year, but which would supply grass for the whole year. It was further stipulated that these sixteen *soumes* of grass¹ were to be designed out of kirk lands nearest to the church, where available.

This Act of 1606 continued in force for nearly forty years. It is not till during the reign of Charles I. that the subject was again referred to. In 1644 an Act² was passed, providing that Presbyteries in designing glebes were not to be restricted in their selection to Church lands, but should have power to design glebes out of temporal lands.³ This provision was probably made to meet the cases of those benefices where the glebe was situated at too great distance from the manse, or the case of parishes where there happened to be

¹ *Erskine*, ii. tit. 10, s. 59, *note*. "The *soumes* of grass to be Teind-free."—*Par. Act*, 1621, c. 10.

² See *note* ¹, p. 77.

³ "And further the Estates declare where ther is no kirklandes or "house formerlie belonging to persones, vicaris or any other ecclesiastickes within the parochie . . . it shall be lawfull to designe out of "whatsomiver other landes or out of grass (where there is no arable "land) most commodious and ewest to the parochie kirkis, manses and "gleibes according to the quantitie conteind in the former actes of "parliament which designationes shall have all the freedoms and privileges granted to Gleibes or Manses by any former actes of parliament. . . . It is allwayes declared that the heritors of the land or "grass ewest to the kirke which are not kirklandes shall have libertie "to offer any other landes or Grass rextine belonging to them in the "parochie to be a gleib. The same being good and sufficient in quantitie and qualitie and lying within halfe a myle of the kirk or manse "at farthest which land or grass sua offered shall be designed for the "gleib."—1644, c. 225.

no Church lands within the bounds of the parish. This Act contained also a concession to heritors, viz., the liberty of offering for designation as glebe any land within half a mile of the church and manse. It was probably to meet these cases that the Act of 1649¹ was promoted, in which it was provided that where glebes were too far distant from the manse² new ground should be obtained nearer the church and manse. In this exchange of old glebe for a new glebe we have the origin of the practice of excambion. Excambion is simply exchanging pieces of land.

These Acts remained in operation after the Restoration, after which they were rescinded by the passing of a Rescissory Act. But this was of short duration. Scarcely three years had elapsed when necessity compelled the substantial re-enactment of these rescinded Acts. In 1663 an Act,³ which was designed to cope with a reac-

¹ See *note*², pp. 77, 78.

² "And where gleibes are sare distant frome the manses so that they cannot convenientlie be laboured in respect of the distance from the manse These gleibes sall be changed and new gleibes designed more comodious and neare the manse as good in quantitie and qualitie as the former The samen being designed within a quarter of ane myle at furthest from the manse."—*Act* 1649, vi. ii. 288^b.

³ "And because severall kirkis have no Gleibs as yet designed to them It is heirby speciallie provyded that in all designatioun of Gleibis incorporat acres in village or town, where the heritor hath houses and gardens, the same shall not be designed, he always geiving other lands nearest to the Kirk."—*Scot. Par. Act*, 1663, c. 31.

tionary spirit, was passed in which there occurs this clause, "and because several kirkis have no gleibs as yet designed to them, it is hereby specially provyded that in all designations of gleibes, incorporat acres, in village or town where the heritor hath houses and gardens, the same shall not be designed, he always giving other lands nearest to the kirk."

This is a brief historical survey of the origin of arable glebes, *i.e.* four Scots acres of land fit for ploughing.

But every minister entitled to an arable glebe or sixteen soumes of a grass glebe is also legally entitled to "Minister's Grass," and this even although his arable or grass glebe should exceed the four Scots acres. The Act of 1649¹ already referred to contains this provision that "every minister have a horse and two kyes grasse, and that by and attour (over and above) his gleib." Though this Act of 1649 was rescinded after the Restoration it is important to note that in the 1663 Act,² which

¹ "This Act ordained 'that everie minister have a horse and two 'kyes grasse, and that by and attour (over and above) his Gleib.'—*Scot. Par. Act.*, 1649, c. 45.

² "As also, that every minister (except such ministers of royal 'burroughs who have not rights to Gleibs) have grass for one horse "and two kine, over and above their gleib, to be designed out of kirk "lands, and with relief according to the former Acts of Parliament "standing in force; and if there be no Kirklands lying near the

restored the provision for glebes, provision is made for minister's grass in addition to the arable glebe of four Scots acres. This minister's grass was designed out of Church lands. If, however, there should be no Church lands within the parish, or if there should be no land available other than arable land, then in lieu of a grass glebe the minister was to be paid a money allowance of £20 Scots, *i.e.* £1, 13s. 4d. sterling yearly.

From what has now been said, it will be seen that every minister of a typical country parish is entitled by law to an arable glebe of at least four Scots acres and minister's grass for a horse and two cows or its equivalent. If he does not possess "grass," he ought to be in receipt annually of the sum of £1, 13s. 4d.

The fact that a minister may have more glebe than the four Scots acres does not preclude him, if possessed of no minister's grass or its equivalent, from claiming minister's grass for one horse and two cows. This point was settled in the Court of Session in the case of *Beaton v. Dallas*, February 8,

"Minister's Manse, out of which the grass for ane horse and two kyne
"may be designed, or otherwayes if the said Kirklands be arable land,
"in either of these cases ordains the heretors to pay to the Minister
"and his successors yeerly the sum of twenty pund Scots for the said
"grass for ane horse and two kyne, the heritors always being relieved,
"according to the law standing, off other heritors of Kirklands in the
"said paroch."—*Scot. Par. Act.*, 1663, c. 31.

1734, and in another case decided on January 3, 1745.¹

A benefice possessing more glebe land than the legal four Scots acres may be accounted for in various ways. Sometimes it happened that more than the legal size of glebe had been originally designed. According to Act 1606, c. 7, when there was no arable land, sixteen souches of grass were designed instead. Since those early days the sixteen souches of grass, in very many instances, under careful cultivation, have in the course of years become good arable land. For example, a case of this description is the glebe of Auchterderran, Fife. This explains in many cases why some ministers have larger and more valuable glebes than others. Larger glebes again may be due to an excambion, the old valuable glebe being exchanged for a larger portion of new land, less valuable at the time of the exchange than it now is. It is also to be remembered that in many parishes there were large commons, or pasture lands, where the minister with others had the right of grazing. Where these commons have been divided among the parties entitled to grazing, the minister received his share, which now forms part of his glebe.

To give a right to minister's grass two things

¹ See Elchies, vol. ii., *vide* "Glebe," 3.

would seem to be requisite, as declared by the Acts 1606, 1649, and 1663. First, that the grounds to be designated are Church lands, and, second, that they are not arable.

The case which settled this question was that of Oldhamstocks. The dispute was carried to the House of Lords, which decided that a minister may take his grass lands out of the lawn of a manor-house, however rich the soil, if the land belonged of old to the Church and is now in a state of grass. Ministers must not therefore be misled by the expression "not arable." This simply means "not at present, nor usually under the plough." It is also important to note that land of a poor soil, more fitted for pasturage than cultivation, may be designed for minister's grass, though it may sometimes have been ploughed and cultivated.

Owing to the fall in the value of money the sum of £1, 13s. 4d. sterling, fixed by Act of Parliament in 1663, is quite disproportioned to the real value of minister's grass. Ministers, where it is possible, should always prefer the land where it can be got. Where the minister, however, has accepted with the consent of the Presbytery, £20 Scots in place of minister's grass, the bargain cannot be recalled. In the case of Dunbar the question was

raised in the Court of Session whether or not the Court had power to increase this allowance, as it did not correspond to the real value of grass for one horse and two cows, but it was decided the Court had no power.

In the case of united parishes, where one parish has been suppressed and united to another parish by the Teind Court, the glebes as a natural consequence fall to be held by the minister of the united parish. United parishes should therefore possess two arable glebes and two ministers' grass. But do they exist ?

It must be confessed that the disappearance of glebes and the absence of minister's grass are due in great measure to negligence on the part of ministers and Presbyteries. Indeed, in not a few cases it is the result of connivance or silent consent on the part of the ministers concerned. It is due to careless indifference to their own rights that comparatively few ministers have " grass " although they might have it, and of those who cannot get the grass lands, still fewer of them have put themselves to the trouble to seek the pecuniary equivalent provided by the statute, which ordains the heritors to pay to the minister yearly the sum of £20 Scots, *i.e.* £1, 13s. 4d. sterling.

A few years ago, in an East Lothian parish,¹ the minister after his ordination had pointed out to him by the factor the boundaries of his glebe. At the same time he was informed that an adjacent field of two acres had been let to his predecessor at the annual rental of £1. On mentioning this circumstance to the Clerk of his Presbytery who had made a study of the Presbytery Records, the minister was soon furnished with a Presbytery extract proving that this field had been gifted to the benefice by a learned historian. Subsequently, the factor calling at the manse had this extract presented to him, which he read in silence. No explanations were vouchsafed, but the claim of £1 as rental for the field has never been renewed.

During the troublous times prior to the Revolution in 1688, and owing to the annexation of parishes, acres of rich arable and valuable feuing land were lost to the Church. When vacancies in a charge occurred, the Church was quietly dispossessed of lands, and because no claim had been urged for their restitution within the forty subsequent years these are now beyond the power of recovery.

A notable illustration of this was recently dis-

¹ Presbytery of Haddington.

covered in the case of Bo'ness. The designing of the glebe and its boundaries, as fixed by the Presbytery on the 22nd January 1650, are clear and explicit. The glebe, as thus designed, has from time to time been much encroached upon in various ways. In particular, while the north boundary is stated to be the sea, the Duke of Hamilton, the only heritor, has gradually taken possession of glebe land along the whole length of the sea boundary, leasing and feuing it as his own, and claiming its minerals. The effect of this is, that the present portion of glebe is shut off from the surface of the foreshore if not also from the minerals. This is a typical instance of the losses the Church has sustained. The Church of the present day is much the poorer through the depredations of interested parties in years gone by.

Now why was this allowed to take place ?

In the days of Patronage there was a strong temptation on the part of ministers to say nothing when the party responsible for the alienation of Church property happened to be the patron of the living. Indebted to him for promotion, the minister, forgetful of his duty as trustee to the Church, was hindered by a sense of personal gratitude and by fear of loss of friendship from resisting insidious encroachments, or from seeking the

just restoration to the Church of the glebe land, which by designation in bygone days had belonged to the benefice. Then, as now, encroachments have been made on glebes by the making of new roads and the straightening of fences, oftentimes without protest being made. And even when protests were made the reply generally given was that the portions shaped off were so very small that nothing of the kind would happen again. But unfortunately for the Church, such encroachments have been frequent and still continue.

In some Presbyteries of the Church where one or two members interested themselves in these matters, the protection of Church property was more faithfully attended to. In 1642,¹ under date 15th February, "Mr. Frederik Carmichill, minister at Markinch," brought before the Presbytery of Kirkcaldy the alienation of his glebe. He challenged as part of his glebe a "medow in Markinche" possessed by one David Smith. About this period great activity was exercised by this Presbytery, which resulted in the restoration of much valuable Church property. It is probably due to this fact that so many of the glebes within the bounds of Kirkcaldy Presbytery to-day are so good.

As a typical illustration of what can be done by

¹ See "Presbytrie Booke of Kirkcaldie."

an energetic and painstaking minister, a few years ago the present minister of Auchtertool found he had no minister's grass. Heedless of the threatenings of the proprietor's representatives he was able, after patient investigation, to place before the proprietor's agents and the Presbytery such evidence as to his title that it resulted in his securing eight acres of the best arable land in the parish, lying adjacent to the arable glebe, and this in place of minister's grass. Take another illustration. Within recent years a Perthshire minister¹ found he had no minister's grass. On making inquiries he discovered Church land on a hill in the middle of good shooting, two and a half miles from the manse. He asked his Presbytery to design minister's grass out of these lands. The proprietor pleaded in Court that the minister's grass should be nearer the church, but the Lord Ordinary replied that this was the nearest Church lands. The case was decided in the minister's favour, and out of this land, favourably situated for game, he had designed to him the minister's grass, for which he now receives a rent of £14 per annum from the proprietor.

About 160 years ago, this subject was brought prominently before the Church. We learn from

¹ Presbytery of Weem.

the Assembly minutes that, about the year 1749,¹ widespread discontent prevailed among the ministers of the Church. Complaints were made that the stipends were quite inadequate. In the General

1

INCREASE OF STIPENDS.

Gen. Ass., 1749.

1749.—“The Committee is hereby instructed Primo to get an account of the just value of all the stipends in Scotland, by how many Heritors they are paid, what part of them in money, what in victual, together with the extent of their Glebes. Secundo, they are impowered to inquire into the true extent and state of the Tithes. Tertio, they are instructed to inquire into all other funds that may be applied either with or without authority of Parliament for augmenting of stipends. Quarto, they are further authorized to address persons in power, Members of Parliament, the Nobility and Gentry of the landed Interests in Scotland for their countenance and assistance for promoting the relief of Ministers that are not sufficiently provided. Quinto, the Committee are warranted by the Assembly to call from the Church's funds for what money may be found necessary for preparing this matter for the next General Assembly. Sexto, the Commission are hereby appointed to give their advice and assistance to the Committee. . . . Septimo, The Several Presbyteries are to signify to the Committee their opinion concerning the several particulars. Octavo, Presbyteries and Ministers are appointed to give to the Committee such Information with regard to the above particulars, or such other facts or things as the Committee shall find necessary. . . . Lastly, The Committee shall after full inquiry prepare a Plan of the whole projected augmentation and lay the same before the next General Assembly.”—*MS. Minutes of Gen. Ass., 1749*, pp. 495-496.

May 17, 1750.—“The General Assembly proceeded to consider what relates to the Augmentations of the Stipends of Ministers and . . . caused to be read again the Report of said Committee, viz. : ‘Edin. May 9th, 1750. The Committee according to Instructions and Powers given them by the last General Assembly sent Letters to all the Presbyteries in Scotland with proper Queries to the Several Ministers relating to the facts which the Committee were directed to enquire into, and such other things as appeared to them of consequence for

Assembly of that year (1749) five Synods and twenty-five Presbyteries made representations, urging the Assembly to appeal to the Legislature for the "augmentation of the generality of ministers".

answering the Assembly's design. In which Letters they also desired Presbyteries to apply to the Nobility and Gentry within their Bounds in the most proper and respectful manner in order to obtain their concurrence in promoting any proper Plan that might be formed for the Relief for such Ministers as are not sufficiently provided.

"To assist them further in their enquiry into the proper facts, they procured from Mr. Joseph Williamson, Clerk to the Commission of Teinds, an attested Abstract of the Stipends of 343 parishes taken from the Records of that Court. By a calculation of the necessary annual expence of a Ministers family it appeared to the Committee that ten chalders of victual Oatmeal and Bear, or the value of it in money according to the usual conversion in the Sale of Lands in the parts of the country where the respective Parishes lye, is no more than a moderate provision for Ministers all over Scotland, and therefore they give it as their opinion that the above mentioned Quantity of victual, or the value of it in money, is reasonable to be proposed as the Minimum of Ministers stipends.

"That the proposed augmentation should arise out of the Tythes, the Law having considered these as the proper fund for augmentations, and that when the Tythes are exhausted, or when the parishes are very small, it ought to be considered how far in such cases the augmenting of stipends may be effectuated by annexations, and in the meantime some fund such as the Bishops Rents, &c. (for which an humble application may be made to his Majesty), might be applied for the Support of the present Incumbents untill such annexations take place.

"It being represented to the Committee that the enlarging of the present Glebes would be of great consequence and the most Beneficial method of augmenting Ministers stipends at least in part, they propose that in case of obtaining any addition to the legal Glebes a proportional Reduction should be made from the ten chalders of victual or its value. The Committee gave it as their opinion that the things now proposed in order to the augmentation of Ministers stipends cannot be made effectual without the aid of an Act of Parliament, and submit it to the wisdom of the General Assembly if it may not be proper to apply to Parliament for that purpose the next session.

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stipends." In support of these representations, statements were made that 600 ministers were in benefices whose stipends did not average more than £60 a year, several of which were as meagre as £30.

"The Committee further purposes in order to lessen the expence of Processes for Augmentations, that instead of the present way of summoning Heretors in their cases—the charges of which are often very considerable—the method of sisting them should be summoning them at the Church Door by a messenger, and the Ministers writing to non-residing Heretors, the last of which should be instructed by a certificate under the Ministers hand, according to the present practice in the case of repairing Churches and Manses.

"The Committee considering also the Hardships and expence to which many Ministers are subjected from the Dilatory payment of their stipends, are of opinion that it might be a considerable remedie to the said grievance if a Law was obtained enacting that in case the stipend or any part of it shall not be paid at the first term of Whitsunday or Martinmas after it becomes payable, then it shall bear Interest from the term of payment.

"The Committee do further Report that in Return to the Letters and Queries sent to the Presbyteries they have received Reports concerning 780 Benefices and other facts respecting the parishes these belong to, from which together with the account of 53 stipends more, contained in the attested abstract from the Records of the Commission of Teinds, they have caused *insert into a Book which they have had ordered to be prepared for that purpose*, a State of 833 Benefices and other facts relating to these reduced to proper distinct columns, and from the said SCHEME BOOK the Committee have caused draw out an abstract of the principal facts which is herewith produced.

"From whence it appears that of these 833 Benefices, separating what is allowed for Communion Elements, there is 1 under £25 sterling; 3 above £25 and not higher than £30; 12 above £30 and not higher than £35; 25 above £35 and not higher than £40; 106 above £40 and not higher than £45; 126 above £45 and not higher than £50; 84 above £50 and not higher than £55; 119 above £55 and not higher than £60; 94 above £60 and not higher than £65; 119 above £65 and not higher than £70; 38 above £70 and not higher than £75; 27 above £75 and not higher than £80; 22 above £80 and not higher than £85; 7 above £85 and not higher than £90;

The Assembly cordially approved of the movement, but before approaching the Legislature, it was considered advisable to appoint a committee to gather in and tabulate facts on which to base their appeal. For this purpose queries were issued to each benefice for information. At the General Assembly of

9 above £90 and not higher than £95; 12 above £95 and not higher than £100; 3 above £100 and not higher than £105; 2 above £105 and not higher than £110; 8 above £110 and not higher than £115; 16 above £138, 17s. 9½d.

“‘ And that the total of these Benefices, deducting what is upon the whole allowed for Communion Elements, amounts to £50,266, 15s. 5½d. sterling, and in these are included stipends that are not paid out of the Tythes, and it is to be observed that 65 are under the present legal minimum of 800 merks or £44, 8s. 10½d. sterling, and 179 have no allowance for Communion Elements.

“‘ The Committee further Report that with respect to Glebes and Grass they have only received Reports relating to 774 Benefices, whereof 62 have no allowance either for Glebes or Grass, 255 have Glebes but no Grass or allowance for it, and 457 have both Glebes and Grass but several are under the legal, as appears more particularly from the abstract, and these two numbers who have either Glebes or Grass amount to 712, and the total value of their Glebes including the Grass is computed according to the Reports to be in all £2855, 11s. 8d. It follows that each is worth at a medium four pounds, two pence and one twelfth.

“‘ And they further report that by a calculation formed upon the account of the Tythes of 324 parishes, contained in the attested abstract before mentioned, it appears that the Tythes in Scotland not affected by Ministers stipends will amount to near £60,000 sterling. . . . The General Assembly approved of the Report and recommendation by a majority. Accordingly the Committee . . . gave it as their opinion to the General Assembly that they should make immediate application to Parliament for the purposes above set forth. The General Assembly agree to apply to Parliament next session, representing the distressed circumstances of many Ministers of this Church, by reason of the smallness of their stipends. The General Assembly appointed

1750 the committee's report was given in. It stated "that with respect to glebes and grass they had received returns from 774 benefices. Of these 774 benefices, 62 had neither glebes nor grass, and no allowance for either; 255 had glebes, but no grass or allowance for it; while only 457 had both glebes and grass." At this time, not only the pay-

a Committee to prepare a Plan of the method in which this affair is to be conducted and report."—*MS. Minutes of Gen. Ass.*, pp. 44-45.

"The General Assembly considering the distressed circumstances of many Ministers of the Church arising from the smallness of their stipends, the expence of Processes for Augmentations and the Dilatory payment of stipends do resolve on an humble application to be made to the King and Parliament for the following Purposes :—

"That in raising of summonses of Modification, Locality, or Augmentation of Stipends, instead of the usual method of summoning by a messenger, it shall be sufficient that a general citation be made by every Parish Clerk from the Desk upon a Lord's Day immediately after Divine service in the forenoon, and that Letters be wrote by the Moderator of Presbytery to the absent Heretors, except such as are furth of the Kingdom, who are to be summoned by a messenger at the Mercat Cross of Edinburgh, Peer and Shoar of Leith. That it shall be in the power of the Moderator with consent of the Presbytery to pursue for Modification, Locality, or Augmentation, whether there be a Minister settled in the parish or the Parish be vacant.

"That Ministers stipends if not paid within the year shall bear interest from the first half-year after they become due. That power be given to the Commission of Teinds to suppress Parishes which they find not proper to be continued separate Parishes, and to annex them to one or more of the adjacent parishes. That the said Commission have likewise a Power to alter the divisions of Parishes on a view to divide them as they cause. The General Assembly instructs them to be commissioned by them most humbly to pay for Relief in the Premises, and for such further relief as to his Majesty and the two Houses of Parliament shall seem meet. It was declared by the Moderator from the Chair that the Commissioners to Parliament might apply for an Increase of the Minimum."—*MS. Minutes of Gen. Ass.*, 1750, pp. 65-66.

ment of stipends but the matter of glebes were in an extremely unsatisfactory condition.

At this point it is of importance to note this fact, not generally known, that the Assembly minutes of 1750 make mention of a "Scheme Book" which was ordered to be prepared, and in which were to be entered the principal facts supplied by the ministers in regard to stipends, glebes, and other Church property. It is greatly to be regretted that no trace of this Scheme Book, which must have resembled our Benefice Register Book, can be found. It is valuable, however, to know that in the General Assembly Library the manuscript copies of many of the original returns are preserved, and which it would be useful to have published.

After the reception of these returns an appeal to the Legislature, based on the tabulated facts, was made,¹ but it did not succeed,² and why? It is

¹ May 13, 1751.—Letter read from the Commissioners in which they state that they had "endeavoured in the best manner we could to reconcile their minds to the views of the General Assembly, particularly with respect to the raising of the Minimum." "After all our Diligence we were assured by those chiefly concerned in the administration we could have no hope of getting the Minimum raised, and that the mentioning of it in our Petition would destroy the whole of it. In this situation we found ourselves obliged to drop what we were convinced was by far the most important part of our Commission, and which we knew the General Assembly had most at heart."—*MS. Minutes of Gen. Ass.*, pp. 200-203.

² May 14, 1751.—In replying to this letter "The General Assembly instruct you to use your utmost endeavour to prevent adding any

a matter of history that during the Rebellions of 1715 and 1745, the ministers of the Church of Scotland acted a patriotic part—that it was mainly owing to their influence that Scotland was kept from rising in favour of its ancient dynasty. Because of this the Church believed the Government owed a debt which might now be paid in consenting to an augmentation of stipends. The Government, it is said, were willing, but finding the titulars of teinds and heritors difficult to move, a compromise was proposed. It was suggested that a bill should be introduced into Parliament enacting that the glebes of ministers should be enlarged to the extent of twenty acres. The Church thought this proposal quite inadequate for the services rendered. Taking up an uncompromising attitude, that the Church must have augmentation of stipends, after much contention, the Government grew wearied. The result was the Church received

clause to a Bill which may be brought in upon the said Petition, or to any other Bill which may be detrimental to the Interests and Concerns of this Church, and *particularly* any clause which may extend or further enforce the Law of Patronage, and to employ counsel to be heard against any such clause, and to apply to Parliament for that effect. The General Assembly appointed their Moderator to write in the above terms to the Commissioners."—*MS. Minutes of Gen. Ass.*, pp. 511, 512.

The Report of the Commissioners was given in to the General Assembly of 1752 (see pp. 352–358, *Minutes of Gen. Ass.*, 1752), in which are given a detailed account of the opposition the Church received, and the complete failure of their mission.

neither augmentation of stipends nor increased glebes.

The work of that committee dealing with stipends and glebes brought prominently before the Assembly other matters reflecting upon the conduct of some ministers. In the Assembly of 1753¹ an overture, supported by the Synod of Angus and Mearns, called the attention of the Church "to the danger which may arise to the Church from pactions entered into by candidates supplying vacancies, or the friends of candidates, and which are homologated by them after their settlement, whereby they are bound up from seeking an increase of their benefice, reparation for their manses and office-houses, and sometimes not to uplift the whole of their stipend already provided by law." The General Assembly considered the matter so serious that a deliverance enacted "where the offence was

¹ 1753.—An Overture from the Synod of Angus and Mearns was before the Assembly on Wednesday, 30th May, viz.: "The Synod considering the danger which may arise to the Church, from pactions entered into by candidates for supplying vacancies, or the friends of candidates, and which are homologated by them after their settlement, whereby they are bound up from seeking an increase of their Benefices, reparations for their manses and office-houses, and sometimes not to uplift the whole of the stipend already provided by Law—instances of all which have of late happened in Scotland—do therefore humbly overture to the General Assembly, that they would fall upon the most effectual method to prevent these practices in time coming and give directions to Presbyteries how to proceed in cases of that kind."—*Gen. Ass. Minutes*.

brought home either to minister or probationer it was to be visited in the one case by deposition and in the other by taking away the probationer's licence, and Presbyteries were ordained to proceed against all such ministers and probationers as shall have entered into such bargains."

In the same year, 1753, the General Assembly instructed the Procurator of the Church to "raise and carry on a process of reduction before the Lords of Council and Session at the public charge"¹

¹ *June 2, 1753.*—A Committee appointed by the Assembly to prepare an overture upon the above reported to the Assembly of *June 2, viz.* no new law but declarating of the law, *viz.* :—

"The General Assembly . . . do hereby enjoin the several Presbyteries in this Church, in order to prevent such practices for future, to take all proper measures to discover if any such have happened in their bounds; and if, upon inquiry, it shall be found that any Minister or Probationer hath obliged himself, or that his friends before his settlement, and in order to promote the same, have obliged themselves upon the account of the Candidate, that he shall not, during his incumbency, commence any process against the Heritors for augmentation of stipend, reparation of manse and office-houses, or enlarging his Glebe; or shall have become bound in any sum or sums of money, or any presentation to the Patron, or persons connected with the Patron, in order to procure the presentation, or to the heritors, or others concerned, in order to obtain a concurrence with the said presentation, or otherwise to procure a call to a vacant parish; or have entered into any Simoniaical paction or practice for that effect; that such Presbytery lay a presentation before the General Assembly, that the Procurator for the Church may have orders to raise and carry on a process of reduction of such bargains or obligations before the Court of Session.

"And also, the Assembly do hereby declare it a cause of deposition in Ministers or of taking away the licence of a Probationer; and ordain Presbyteries to proceed to such sentences against all such Ministers and Probationers as shall be hereafter found to have either entered

a case which is not mentioned by name, in the Presbytery of Dundee, where before his settlement an incumbent's friends had, without his knowledge, entered into a bargain with his heritors, which had been very inconvenient for him ever since.

This subject of ministers making agreements with their heritors was again before the General Assembly in 1756.¹ An Overture introduced stated "that

into such bargains themselves, previous to their settlements, or who shall, after their settlements, homologate the deed of their friends, and do not, immediately, when they come to the knowledge of it, intimate the same to the Presbytery of the bounds.

"And further, the Assembly appoint this act to be read by all Presbyteries, to every person, before he be licensed to preach the Gospel, and to every candidate for a settlement in their bounds, before they take any steps towards his settlement.

"And further, the General Assembly being informed that in the case of a certain settlement in the Presbytery of Dundee, the present Incumbent's friends, before his settlement, had, without his knowledge, entered into a bargain with the heritors, which has been very inconvenient for him ever since. They do therefore appoint their Procurator to raise and carry on a process of reduction of that bargain before the Lords of Council and Session at the public charge; and ordain the Presbytery of Dundee to give the Procurator a distinct account of the particulars of the matter so far as they have access to know them, for the above-mentioned matter."—*Gen. Ass. Minutes*.

¹ OVERTURE ANENT MINISTERS MAKING AGREEMENTS WITH THEIR HERITORS CONCERNING THE EXTENT OF THEIR STIPENDS.

May 25, 1756.—"The General Assembly having had represented "to them the great Loss which many of the present Ministers of "this Church sustain, from Agreements which have been made "betwixt their Predecessors in office and the Heritors of their "respective Parishes concerning the Extents of their Stipends, where- "upon Decrees of Modification and Locality have been obtained "with Consent of Parties, did therefore agree to the following overture

many ministers serving the Church suffered great loss through the action of their predecessors who, by bargaining with their heritors without consultation with their Presbyteries, had by private agreements filched away the value of stipends attached to benefices." The Assembly "enacted and ordained that, in all time coming, no minister shall make any composition with his heritors with respect to obtaining a Decreet of Modification and Locality for his stipend but at the sight and with the advice and consent of the Presbytery of the bounds" (Act XI., Gen. Ass., 1756).

For three years the matter of this Overture was discussed with evidently good results, for, in 1755,¹

"to be transmitted to Presbyteries : that it be enacted and ordained, "that in all Time coming no Minister shall make any Composition "with his Heritors with respect to obtaining a Decreet of Modifica- "tion and Locality for his Stipend, but at the Sight, and with the "Advice and Consent of the Presbytery of the Bounds."—*Act IX., Gen. Ass., 1756.*

¹ May 30, 1755.—"On 30th May 1755 a representation of the Presbytery of Aberbrothock was read bearing that at the request of Mr. Aitken, who was lately settled Minister at St. Vigean's, they had stented the several Heritors, according to their valuations, in a certain sum of money, for repairing the Kirk of St. Vigean's, upon which they pronounced a Decreet in the usual way: but that the greatest part of the heritors refuse to pay any part of the money in respect of a practice entered into betwixt them and some of Mr. Aitken's friends before his settlement, whereby these friends obliged themselves to repair the Kirk, Manse and office-houses of St. Vigean's, in case Mr. Aitken should be settled Minister of that place: for doing of which they granted an obligation to the heritors which was produced to the Presbytery: and therefore the Presbytery entreated the Assembly to give

the settlement of Mr. Aitken to the parish of St. Vigean was brought before the Assembly; and while it was declared that the minister had "no concern with the illegal practices," the General Assembly expressed "their abhorrence of such practices" and appointed a committee to prepare the Overture already referred to for putting a stop to these, "of which there is reason to believe there have been frequent instances."

The scope of the 1756 Act was extended by the General Assembly of 1759.¹ It was made to include "glebe, grass, or any other emoluments to which a minister has, or may have, any right."

such orders to the Agent for the Church as they should think proper for prosecuting this affair before the Lords of Session, to convince all concerned of the illegality of such practices and prevent the like in time coming.

"The Assembly agreed to advise the Presbytery to go on in due course of law for recovery from the several heritors their proportions of the sum necessary for repairing the Kirk of St. Vigean's.—*Gen. Ass. Minutes.*

¹ ACT AGAINST MINISTERS MAKING AGREEMENTS WITH THEIR HERITORS, WITH RESPECT TO OBTAINING A DECREET OF MODIFICATION AND LOCALITY FOR THEIR STIPENDS.

1759.—"The General Assembly having had represented to them "the great loss which many of the present Ministers of this Church "sustain from agreements which have been made betwixt their Predecessors in office and the Heritors of their respective Parishes "concerning the extent of their Stipends, whereupon Decrees of "Modification and Locality have been obtained with consent of "Parties, do therefore enact and ordain, that in all Time coming no "Minister shall make any composition with his Heritors with respect "to obtaining a Decree of Modification and Locality for his Stipend,



The following year, 1760,¹ it was further extended to include manses. The necessity for these active measures by the supreme Court of the Church is borne testimony to by the Records of the General

"but at the Sight and with the Advice and Consent of the Presbytery of the Bounds."—*Act VI., Gen. Ass., 1759.*

OVERTURE FOR AN ADDITION TO BE MADE TO THE 6TH ACT OF THIS ASSEMBLY AGAINST MINISTERS MAKING AGREEMENTS WITH THEIR HERITORS.

1759.—"There was transmitted to the General Assembly from their Committee for Overtures, an Overture of an addition to be made to the Act of this Assembly, the 30th day of May: which addition being made to the Act, the whole is as follows, viz.: That in all Time coming no Minister shall make any Composition or Agreement with his Heretors or any others, with respect to obtaining a Decreet of Modification and Locality of his Stipend, or with respect to his Glebe-grass, or any other Emoluments, to which a Minister has, or may have any Right, but at the Sight and with the Advice and Consent of the Presbytery of the Bounds, under the Pain of such censure as the Presbytery of the Bounds shall think proper to inflict; and that no Minister shall enter into any agreement, or accept of any Payment of his Stipend, inconsistent with the Decreet of Modification and Locality, or Use and Wont of Payment without an Acknowledgment in Writing, obtained from the Heretor or Heretors Produced to the Presbytery, and such Acknowledgment insert in the Presbytery Records. Which Overture being read, the General Assembly agreed to transmit this Addition to the Act foresaid to the several Presbyteries of this Church that they may send up their opinion thereon to the next General Assembly."—*Gen. Ass., 1759.*

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OVERTURE FOR AN ADDITION.

1760.—"The General Assembly do again transmit to the consideration of the several Presbyteries, the Overture transmitted by last Assembly for an addition to be made to the 6th Act of the Assembly 1759, against Ministers making Agreements with their

Assembly. For example, in 1761,¹ the Presbytery of Garioch, represented by letter the case of Mr. Lickly, minister of Meldrum. This letter stated that, before being settled as assistant and successor to his father, he had granted an obligatory letter to the patron, Mr. Urquhart of Meldrum, promising to pay £50 two years after his father's death. The Assembly appointed the procurator and agent of the Church to defend Mr. Lickly, "in case the patron shall pursue him for payment of the said £50."

The spirit of inquiry had roused the Church to the necessity there existed for having recorded in an official volume all matters affecting the emoluments of the different benefices. In the Assembly

"Heretors with this addition—'That Manses shall be particularly mentioned as one of the Things about which Agreements shall not be made, but at the Sight and with the Advice and Consent of the Presbytery of the Bounds: and appoint that they send up their Opinion thereon to the next Assembly.'"—*Gen. Ass.*, 1760.

¹ 1761.—"The Representation and Letter from the Presbytery of Garioch, mentioned in the minutes of the twenty-third current, relating to a Simoniaical Paction 'twixt Mr. Urquhart of Meldrum, Patron of the Parish, and Mr. John Lickly, Minister of that Parish, who, before he was settled therein as Assistant and Successor to his Father, had granted an Obligatory Letter for 50*l.* sterl. to the Patron, payable two years after Mr. Lickly's Father's Death, and which Sum the Patron is now claiming Payment of, read, with the Opinion of the Committee for Overtures thereon, and the Procurator and Agent for the Church appointed, at the public charge, to appear in Defence of Mr. Lickly, in case the Patron shall pursue him for payment of the said 50*l.*."—*Minutes of Gen. Ass.*, 1761.

of 1761¹ an Overture was submitted, enjoining the several Presbyteries of the Church to visit each parish and take an exact account of the extent of the stipend, glebe, grass, and other emoluments belonging to every benefice within their bounds, which facts were to be recorded with accuracy in the Presbytery Records, so that every succeeding minister might see at a glance what he was entitled to, and that Presbyteries might be able to detect any dilapidations which might be attempted. It was further enjoined in 1762 "that when a minister is possessed of more glebes than one, and has been in use of letting the glebe or glebes, Presbyteries were in all time coming to see particularly '*after the boundary limits,*' and when these were ascertained, they were to be let

¹ May 25, 1761.—"The following overture for preventing the Dilapidation of Stipends was transmitted from the Committee for Overtures, viz.: The General Assembly enjoin the several Presbyteries of this Church to take an Exact Account on the Place, of the Extent of the Stipend, Glebe, Grass, and other Emoluments belonging to every Minister within their Bounds, and record the same with Accuracy in the Presbytery Books, so that every succeeding incumbent may see at once what he is entitled to, and Presbyteries may be the better able to give a check to any Dilapidations which may be attempted: Which overture was read. The General Assembly agree to transmit the same to consideration of the several Presbyteries with this addition—That where a Minister is possessed of more Glebes than one, and has been in Use of setting the Glebe or Glebes, shall, in all Time coming, after the Boundary and Limits thereof are ascertained, as above directed, be let only by Tack, in which the Extent and Marches thereof shall be particularly set forth, and the same lodged with the Presbytery Clerk."—*General Assembly, 1761.*



'only by tack' in which the '*extent and marches*' were to be particularly set forth and the same lodged with the Presbytery Clerk."¹

It is sincerely to be regretted there is no record in the Assembly minutes to indicate whether this order of 1762 had ever been faithfully obeyed. What the Church needed then was that every parish should possess a map defining the boundary marks of the glebe, and the same lodged with the

¹ May 28, 1762.—"Upon the Report of Committee for Overtures the General Assembly injoin the several Presbyteries of this Church to take an exact Account, on the Place, of the Extent of the Stipend, Glebe, Grass, and other Emoluments belonging to every Minister within their Bounds, and record the same with Accuracy in the Presbytery Books, so that every succeeding Incumbent may see at once what he is entitled to, and Presbyteries may be better able to give check to any Dilapidations which may be attempted: And the Assembly appoint that the respective Incumbents shall, in case any Persons liable in Payment of Stipends refuse or withhold any Part thereof, he shall report the same to the next Presbytery after such Refusal, who are to give such Directions for Recovery of the same as the nature of the Case may require; and that where a Minister is possessed of more Glebes than one, and has been in use of setting the Glebe or Glebes shall, in all Time coming, after the Boundary and Limits thereof are ascertained, as above directed, be let only by Tack, in which the Extent and Marches thereof shall be particularly set forth, and the same lodged with the Presbytery Clerk."—*Act VIII., General Assembly, 1762.*

May 28, 1765.—"Overture anent the inclosing of Glebes referred to the Commission, that they might digest and ripen the same for next Assembly."—*Gen. Ass. Minutes, 1765.*

May 29, 1766.—"The above Report by Commission on inclosing of Glebes was produced and read. The Assembly refers the same to the Commission."—*Gen. Ass. Minutes.*

May 29, 1769.—"The General Assembly approved of two Overtures transmitted by the Committee respecting the improving and enlarging Ministers' Glebes." Report to next Assembly.—*Ibid.*

Presbytery Clerk. Here is an illustration in point. An Inverness minister¹ learned that the year before he came to the parish a new survey of the Grant Estate had been carried out. Having been provided with an outline of the glebe, on examining it, and *comparing it with an old plan* of the property which he fortunately had in his possession, he felt doubts as to its correctness. At first its accuracy was stoutly maintained, but on the minister sending a tracing from the old plan a mistake was acknowledged, and the blame laid on an assistant, "*who had inadvertently appropriated one acre of glebe, and added it to the Estate.*" For this land the minister had been paying rent. Now had he not happened to have this old plan (a copy taken by his father) in his possession, the probability is that this land would have been lost for ever to the Church, and nobody the wiser.

Since 1762 the benefices in Scotland in numerous cases have suffered through the removal of glebe boundary marks and the appropriation of glebe lands to other than ecclesiastical purposes. A Presbytery clerk writes: "I find from our Records, that about the year 1762 the sole heritor of the parish seized and cropped a portion of the glebe, and that the minister reported the matter to the Presbytery. Adjoining the glebe is a portion of

¹ Presbytery of Abernethy.



good land which was planted by the heritor, during a vacancy in the charge, which is believed to be glebe land and is now part of a plantation."

In many country parishes it has been customary for some ministers to rent adjacent fields and farm them in conjunction with the glebe. In several instances the glebe land boundary marks or fences had been obliterated. Young ministers on their election to the benefice, and not wishing to rent the contiguous fields, experience great difficulty in having restored the old glebe boundaries. Through this practice of ministers in the past, farming fields adjacent to glebes and destroying old glebe boundaries, large portions of glebe land have been lost to the Church.

Take this recent case. Rev. William Goldie, who was minister of the Parish of Crawfordjohn from 1816 to 1862, farmed, along with the glebe of Crawfordjohn, certain adjacent lands—and, for the sake of convenience, took down the fences which separated the glebe from the fields next it. He was succeeded by the Rev. John Paton, translated to Duddingston in 1866. Rev. James Cowan was minister of the parish from 1866–1892. Rev. George MacWilliam succeeded on June 29, 1893, and found that there was doubt as to the exact boundaries of the glebe, and formed the opinion that his immediate predecessor had been paying rent to the proprietor

for what was in reality minister's glebe. He asked certain questions regarding the boundaries of the glebe of the proprietor's Edinburgh legal agent, who pointed out a ravine which runs close to the manse and right through the glebe grounds as certainly no part of this glebe, and also claimed for the laird three fields adjoining. The minister brought this matter before the Presbytery in 1897, and from that time onwards *no claim was made* on behalf of the proprietor for the *ravine* and the first of the three fields. The minister still claimed the other two fields, and a Committee of Presbytery after examination of a Minute of Presbytery of 1725, recording a designation of the glebe by the Presbytery of that date, reported in favour of the minister's claim. The minister next got the Presbytery to "perambulate" the glebe on February 23, 1898, and the fields in dispute were included within the boundaries then pointed out by them. The minister then built a boundary wall, which was pulled down. After correspondence between the proprietor's agents and the Presbytery, in which the Presbytery refused to enter into any correspondence, a summons was served on the minister of the parish and on the Presbytery of Lanark. The case was taken into the Court of Session—October 1899—and on February 13, 1900, the Court issued Interdict and Reduction, in which,



by compromise between parties, one field was given to the proprietor and another declared to be glebe. Some time after this an old Minute of the Heritors of Crawfordjohn was discovered in an attic in the village, and this Minute throws considerably more light on the situation. It supports the view that *all* the ground disputed is glebe land. It would be a gracious act on Sir Edward Colebrooke's part to hand over the ground from a feeling of *noblesse oblige*.

One minister states : " My predecessor rented large tracts of land in the immediate vicinity of the glebe. He erected, with borrowed money, payable by instalments, an iron fence on a part of the glebe—a fence erected to suit his convenience as farmer of a large tract of mountain pasture. I am now told that the *entire* glebe is enclosed by the fence. I fear *that about 61 acres of good pasture land have been irrevocably lost to the Church in consequence of there not having been such a committee as yours appointed long ago.*"

Many other illustrations of the same kind could be given did time permit.

In earlier times, as in these later days, there were ministers and Presbyteries more loyal and faithful than others. The ministers serving the Church within certain Presbyteries to-day have great reason to be thankful for the carefulness and loyalty of



their predecessors. For example, in the Perth Presbytery, under date 27th April 1763, we find engrossed in the minutes the "Rules for carrying into execution the Act of Assembly 1762." One rule was as follows: "That the glebe or glebes and grass ground be measured, and that the meiths and marches be fixed, and also described by a minute, after determining and fixing the amount of the stipend and other emoluments and narrating the *res gestae* of the meeting." Another rule was "that a register be provided for these matters so as they may be kept distinct from the other business of the Presbytery."

Had the same diligence in these matters been shown by other Presbyteries throughout the Church in 1762, there would have been fewer smaller livings among country parishes to-day.

IV.—SERVITUDES, ETC.

Besides the right to a glebe and minister's grass, by Act 1593,¹ and renewed 1663,² it is ordained that "every minister have freedom of foggage, pastourage, fewall, faill, diffot, loning, frie ischue and entry, and all other privileges and richtes according to use and woont of auld."

¹ Scot. Parl. Act, 1593, c. 8.

² "In lykmaner ordainis that everie minister have fewell, foggage, "fewall and devots according to the Act of Parliament made in 1593." —1663, c. 31, vii. 472.



The temporalities of livings are not always restricted to a manse and glebe. Ministers have frequently the servitudes of peat, of fuel, and divot, and of pasturage on particular farms or estates. Owing to the need for many of these rights being exercised having ceased, as, *e.g.*, the slating of manses instead of turving them with divots, and the more general use of coals in place of peats, too many ministers have come to look upon these servitudes as of so little intrinsic value that they have neglected to exercise them.

In earlier times these rights were sustained independent of usage. It is well, however, to remember that within comparatively recent years this has been changed. On the ground that this statute limited the rights to "use and wont," it has been decided by the Court of Session that these rights of ministers are valid only where they have been "exercised from time immemorial, or at least for the period of prescription, *i.e.*, forty years."

These rights in a very large number of parishes have been lost to the Church through the dereliction of ministers in allowing the forty years to expire without exerting themselves to keep them up, by digging peats, or cutting turf, once even in ten or fifteen years. And what is pitiable is the indifference shown by Presbyteries to the non-



fulfilment of duties which impair the value of livings. The possession of these servitudes are more valuable than some ministers are inclined to believe. They can oftentimes be exchanged for land, yielding a substantial increase to the stipend.

The value of these rights may be instanced by a case where a minister, some years ago, by friendly compromise, secured three valuable acres of arable land in lieu of his rights of "fuel, foggage, feal and divot." What this minister accomplished could be done by many others, if they would only take some little trouble to find out the servitudes belonging to the benefice and compromise them for an equivalent if their use is not now required.

Let me here quote other illustrations. The minister of a Lanarkshire parish¹ on entering on his living found that his predecessor had been accustomed to receive £4 per annum in lieu of a right of pasturage in a particular farm. The factor of the proprietor of this farm assured him that the right had extended to the pasturage of two cows and a follower, but that it had been commuted into money many years ago, and for all time coming. This explanation satisfied the minister, more especially as he could find no reference to the matter in the Presbytery Records, and could

¹ Presbytery of Biggar.

glean no information from any of his senior co-Presbyters. A few years afterwards, the Presbytery clerk, in rummaging through a pile of old papers, came accidentally upon a submission which had been entered into, between the proprietor and his predecessor, for the commutation of the servitude into money. He found also the decret arbitral which ensued. A study of these papers revealed the facts that this agreement had been carried through without any reference to the Presbytery, but it was stated this held good *only for the minister's lifetime*. This further information was given, that the servitude extended to the pasturage, not merely of two cows and a follower, but of a horse and two cows and their followers. This resulted in a new submission being entered into between the Presbytery and the minister on the one hand and the laird of the farm on the other, in which the servitude was valued at £15 a year. A piece of land of equal value was designated out of the laird's lands and added to the glebe.

Here is another case. In Midlothian¹ a newly inducted minister learned that his predecessor was accustomed to receive from the principal heritor £4 a year over and above his stipend. Presuming that he was entitled to this sum he brought his claim

¹ Presbytery of Edinburgh.



before the factor. No sooner did that official infer, in the course of conversation, that the minister had failed to discover for what purpose it was paid than he refused to pay the money. The ground he took up was this, the minister could not prove his right. Inquiry was immediately set on foot, when it was found out that, many years previously, the glebe of a parish annexed to his had been assigned to the principal heritor, on an obligation on his part to pay to the minister and his successors £4 a year as a perpetual feu-duty. Though the transaction had been sanctioned by the Presbytery, the minister questioned its legality, and succeeded in having it reduced and the glebe recovered. Instead of the £4 per annum it now yields £20.

Numerous other cases might be cited to prove the importance of making inquiries into all sources of income accruing to the benefice, but these will suffice at present.

There are other rights which ministers should be careful to conserve as likely in a few years to add to the value of a living, viz., the minister's right to shoot over his glebe, and to fish on waters *ex adverso* or fringed by glebe lands. In the Highlands, both in the West and in the North of Scotland, ministers have glebes of enormous extent, some exceeding 100 acres. Much of this land for pasturage pur-



poses is of little value. Within recent years, in many of these parts, large tracts of land, formerly occupied by small farmers or crofters, have now been turned into large deer forests and grouse shootings. Many Highland glebes of vast extent are situated adjacent to or in the centre of these deer forests or shootings. The shootings on these glebes have therefore become very valuable and should bring in a large rental, and increase the value of small livings.

In the days of patronage the right to shoot over these glebes was exercised by the laird without leave being asked, and ministers being indebted to him for their preferment, felt a delicacy in raising objections. It is to be remembered too that in earlier times for a minister to exercise his rights by shooting over his own glebe was considered "unclerical." Since the abolition of patronage ministers are now exercising their undoubted rights, and though naturally they meet with opposition, there can be no doubt as to their legal standing in the matter. Whether a minister cares to shoot over his glebe or not he ought to exercise this right through others, remembering that this is a means of revenue to the benefice, of which he is only the tenant, and which loyalty to the Church should prevent from being filched away through neglect of exercise. In the North of Scotland a proprietor



questioned the minister's right to shoot over his glebe, a step which the minister had threatened to take. The proprietor let the glebe shooting as part of a large adjacent moor, but upon the minister putting his threat into action, the proprietor, without going into court, agreed to pay the minister £50 a year.

Here is another case which happened in Forfarshire. In the Presbytery of Brechin the parish of Lochlee was a few years ago one of the poorest livings. Now it is one of the most valuable. The hill glebe, adjacent to an extensive grouse moor, has been bought, after tedious negotiations, by the Earl of Dalhousie, and the money funded for the interests of the benefice.¹ This the proprietor was compelled to do through the action of the minister exercising his shooting rights by letting the glebe shooting. By the law of prescription many of these rights have been lost through the ignorance or the negligence of ministers.

With regard to the fishing on glebe waters, ministers should inquire into the Church's rights to these and exercise them for the good of the benefice. Fishing rights which have been hitherto enjoyed by ministers and their predecessors for

¹ Moy, Inverness-shire, has had £100 added to the value of the benefice for somewhat similar reasons, making the charge a valuable living.



years are now being questioned by new proprietors ignorant of Scottish laws. A notable case, and one to which reference should be made by ministers whose fishing rights are disputed, is the Lochbroom case, *Sutherland v. Gilmour*, under date 20th July 1900. This was a case in which the proprietor of land adjoining the glebe let the salmon fishing on waters fringing the glebe, and which right had hitherto belonged to the predecessors of Mr. Sutherland in the charge. The Lord Ordinary, whose judgment was acquiesced in, decided that salmon fishings might be prescribed by a minister in connection with his glebe, and that thirteen years' possession of fishings raised a presumption of an original grant. The result of the decision was that the value of the living has been considerably enhanced.

Let but inquiries be made, let charter chest and public archives be ransacked, and let the dusty parchments hidden away see the light of the sun, and what revelations would meet the astonished gaze!

What the Church has lacked in the past has been a Register in which should have been accurately recorded all glebes and their boundaries, servitudes and rights of whatsoever kind belonging to the different livings within the bounds of every Pres-



bytery. The value of such a record would now be priceless.

This is what the Committee of the Benefice Register is striving strenuously to accomplish. The losses which the Church has sustained, and is still sustaining, in regard to glebes, minister's grass, and other properties, such as servitudes of peat, feal, divot, and pasturage on particular properties, would fill a large volume. Until Presbyteries and ministers come to realise their duty in seeing that a Benefice Register exists in every Presbytery, and has recorded in it the boundaries of glebes and the principal facts relative to the temporalities of all livings within the bounds of the Presbytery, she will continue to have alienated from her glebe lands, minister's grass, and many other properties. Presbyteries ought, as the guardians of the temporal, as well as the spiritual, rights of the Church, to exact the rigid performance of this duty from every one of their members.

It must be acknowledged, however, that individual ministers and Presbyteries are not wholly to blame for the many disappearances of Church temporalities. The policy of the Church must be held, in some measure, responsible. The question which here confronts us is: Has the Church always supported financially ministers and Presbyteries to



withstand the alienation of Church property and the open infringement of servitudes and rights?¹ Is it not just possible that the disappearance of Church lands and other properties of various descriptions may be traceable to this fact, that ministers and Presbyteries while anxious to defend Church property could not depend on the Church supporting them financially and officially in their opposition to encroachments?

When cases have arisen ministers of diminished livings have had oftentimes to consider these two important factors, viz., their personal inability to meet the financial strain, the fear of estranging the personal friendship of influential friends in the parish who could make their position very uncomfortable, and the dangers, through the uncertainties of law, of losing their case, and being involved in a debt they could never meet.

The present policy of the Church would seem to be that it limits its financial assistance "to cases in which a general question affecting the whole Church was raised." Cases in which the minister in

¹ In the Crawfordjohn case the only help the Lanark Presbytery got from the Church was of a negative kind. The Presbytery *had to meet all the expenses*. A more recent case is that of St. Leonard's, St. Andrews, where the minister, after having gained his case, both in regard to a new church and glebe, has had to bear *all expenses*. If this policy prevails, are we surprised that in the past much Church property has been allowed to disappear?

possession of the benefice is likely to be benefited and the living of the Church in all after time enhanced, the Church leaves too much to the minister's own decision whether the rights and property of the Church are to be defended or vindicated.

Can it be wondered at that such a policy in the past should have resulted in valuable Church property passing away from the Church's possession without remonstrance? If Church properties of every description are to be preserved intact to the purposes for which they were dedicated, the Church must revise her present policy. It is the duty of the Church as a Church to defend her property whensoever and wheresoever alienation is threatened. This was the policy enunciated and practised about 1750.¹ The Church took up the position of investigating every case apart altogether from the possessing minister's interests.

The Church to-day requires a Central Law and Advisory Committee, whose function should be to deal with all cases of alienation, the expenses of which should be borne by the Church. The knowledge that a Committee for such purposes existed

¹ 1740.—“The Committee appointed by the Assembly 1739 to enquire after Registers and Old Manuscripts concerning the Church reported to Assembly 1740 that they had purchased a copy of Mr. Baillie's Letters, in four volumes, at the rate of £10 sterling. Approved.”—*Morren's Annals*, p. 20.



would undoubtedly prevent property being spirited away. In this connection it may be well to point out that about the year 1747 there existed a General Assembly's Committee, which is referred to, in the General Assembly Minutes, as the Public Funds Committee. Repeated references occur relative to grants voted to ministers in all parts of Scotland to assist them in maintaining "the value of their benefices." For example, in 1747 the Presbytery of Dunkeld¹ received a grant "for making effectual the designation of some lands for a legal glebe to the minister of Kinclaven." The same year the minister of Trinity Gask² received an allowance "for defraying the expense of a process depending for a stipend." For a similar purpose the minister of Preston and Bunkle,³ Berwickshire, was voted a grant. Grants for other purposes were

¹ "A Petition of the Commissioners from the Presbytery of Dunkeld
"desires Assistance out of the Publick Funds for making effectual a
"Designation made by the said Presbytery of some Lands for a Legal
"Glebe to the Minister of Kincleaven."—*Gen. Ass. Minutes*, 1747.

"A sum not exceeding £5 sterl: allowed for thi expence of a
"Process in supporting the Minister of Kinclaven's Right to a Legal
"Glebe and Grass: besides the expence of Extracting a Decreet."—*Ibid.*

² "A sum not exceeding £15 sterl: of the Churches money allowed
"for defraying the expence of a Process defending for a Stipend to the
"Minister of Trinity Gask."—*Ibid.*, 1747.

"The sum of £5 sterl: allowed for the expence of a Process for a
"Stipend to the Minister of Preston and Buncle: besides the Dues of
"Extracting a Decreet."—*Ibid.*, 1745.

frequently given. In 1763¹ the Presbytery of Perth received assistance "concerning the designation of a moss to the minister of St. Martin's." In 1769² the minister of Foulden, Berwickshire, was voted an allowance "for obtaining decree of the Court of Session, confirming a decree of his Presbytery, designing him grass for a horse and two cows." In the same year several other ministers³ were given financial assistance "to carry through a process of designation of grass, presently depending before the Court of Session."

From a study of these extracts as to grants voted to ministers for the good of their benefice,

¹ 1763.—"Petition of the Presbytery of Perth, concerning the "Designation of a Moss to the Minister of St. Martin's granted, "appointing this Process to be carried out at the Public expense."—*Gen. Ass. Minutes*, 1763.

² 1769.—"That Mr. Buchanan, Minister at Foulden, should be "allowed £15 sterg. in obtaining a Decree of the Court of Session "confirming a Decree of his Presbytery designing him Grass for a "Horse and two Cows."

1769.—"That Mr. James Bishop, Minister at Kinclaven, be allowed "the sum of £10 sterling to enable him to carry through a Process of "Designation of Grass, &c., presently depending before the Court of "Session."

³ 1767.—"The sum of £10 sterling to Mr. William Campbell, "Minister at Kilchrennan, to enable him to discuss a Suspension "brought by Mr. Campbell of Ballimore, of a Decreet by the Presby- "tery of Lorn in Favours of Mr. Campbell, designing him a Glebe."—*Gen. Ass.*, 1767.

1768.—"The sum of £20 sterling agreed to be given to Mr. James "Gordon, Minister at Cabrach, for defraying the expence of a Process "he is presently engaged in with the Duke of Gordon, anent a "Privilege of Pasture on the Commony of Kirktown."—*Index*, 1768.

it is clear that the principle which guided the Church in giving assistance from this Central Fund was the defence of all matters affecting the value of the livings.

The same broad policy is now demanded. There is not a Presbytery in the Church where a committee instituted for this purpose would not find abundant scope for the exercise of its judicious influence. It is to the young men now entering the ministry of the Church we must look for the revival of a system which, while it exercised its powers, did so much to increase the value of livings and to prevent many properties and what might be termed perquisites of the Church from being alienated. Let me also remind you that it is the duty of the minister to preserve his benefice for his successors. If during his incumbency he should cede any of his rights which he enjoys as minister, this action of his will not bind his successor. If a minister or his Presbytery does what is illegal, his successor may raise an action and have the arrangement cancelled.¹ It is well for you to know this, for if on entering a charge

¹ In 1650 the minister of Falkland, with the approval of his Presbytery, surrendered his manse and glebe for an annual money payment. In 1793 an action was raised in Court, when a manse and glebe were provided for one of the ministers.

you find that any of the rights of the benefice, seriously affecting the value of the living, have been by arrangement transferred or lost, it should be your duty to see whether they cannot be recovered and restored.

LECTURE III

SACRAMENTAL VESSELS AND CHURCH FURNITURE

THIS is a subject which naturally awakens sacred thoughts and memories. The instinct of reverence in us somehow invests these objects, which so vividly and touchingly bring the past before our eyes, with a solemn interest.

The sacramental utensils are amongst the most valuable heirlooms which we, as a Church, have inherited from the Christian liberality and devotion of our ancestors. We cannot speak of them without thinking of their holy use and spiritual associations. These hallowed vessels of the Christian faith unite all ages together, joining hands which death has parted. The sacred wine which they contain at Communion seasons is the scarlet thread which runs through the centuries and makes them one. There are few subjects therefore of more interest than the character and history of ecclesiastical vessels ; and no church relics demand more

loving care and preservation than sacramental utensils.

In pre-Reformation times everything associated with the observance of the Sacraments was reverently cared for. Proof of this is to be found in some of our ancient churches, where the original aumbry (*i.e.* a niche in the church wall in which the sacred utensils were kept) still exists, and is known commonly by the name Sacrament House. In ancient rubrics the position given to this aumbry is prescribed as a place "on the gospel side near the altar." Beautiful examples of these Sacrament Houses may be seen in the College Church of St. Salvator, St. Andrews, Fowlis Easter in Forfarshire, Kintore, Cullen, and other places.

The clergy were held responsible for the custody of the vessels stored there, and it is believed severe penalties were inflicted for negligence or carelessness causing their injury or disappearance.

Since the Reformation, at various periods of the Church's history, it has to be confessed that the same holy reverence and carefulness have not always been manifested by the custodiers of sacramental vessels. It has too frequently happened that through neglect and carelessness vessels hallowed by sacred and historical associations



have disappeared and been put beyond the power of recovery and restoration.

At the Reformation, the Reformed Church was almost wholly depleted of sacramental vessels. It is doubtless true, as was only to be expected, that many of the Scottish priests and monks carried off to other countries vessels consecrated to them by holy use, but there is abundant evidence to prove that many valuable sacramental utensils never left this country. In a great many cases they were sold and melted down to meet the exigencies of the time. In Reformation times the spirit prevalent was not one that favoured attaching value or importance to vessels associated with the sacred services of the Church. There was an entire absence of that cultured sentiment which forms the instinct of reverence for vessels dedicated to holy uses and possessing spiritual associations. The existence of this utilitarian spirit explains the disappearance of large quantities of church plate.

After the establishment of Presbyterianism in 1592 the Church set before herself the task of providing vessels for the administration of the Sacraments. In 1617 Parliament passed an Act enjoining all parish kirks within the kingdom to provide "Basones and Lavoires for the ministra-



tioun of the Sacrament of Baptisme, and of couppes, tablis and table clothes for the ministratioun of the holie communioun."¹ These were to be provided, between June 1617 and February 1618, by the parishioners, usually understood here to mean heritors. The passing of this Act facilitated the equipment of every parish with sacramental vessels.² The vessels provided were committed to

¹ *Anent furnishing of Necessaries for Ministrations of the Sacramentis.*

"That all the parochie Kirkis within this Kingdome be prowdyt off Basines and Lavoiris for the ministratioun of the Sacrament of Baptisme and of couppes, tablis and table clothes for the ministratioun of the holie Communioun whiche salbe ressaire to that vse be the Minister of the parochin in sick convenient place as he salle find meit ffor whiche. He and his heiris executoures salbe ansuerable to the parochin Incaice the same be lost or vtherways vseit to any prophane vse, and ordanis the expensis thair off to be maid be the parochineris, and the Ministeris of everie Kirk to do thair diligence for prowying the same by causing the parochineris stent and taxt thame selfis to the effect fairsaid betwix and the first day off felmare nixt vnder the payne of lossing of ane yeiris stepend."—*Acts Parlia. Scot.*, 1617, Act 6, vol. iv., p. 534.

² KIRKCALDY, *March 3*, 1618.—"The Session agrees that there be twa Basons bocht for the service of the Communion Tabill and ane Laver also ane Bason for Baptism."—*Kirkcaldy Session Records*.

TYNINGHAME, *February 1*, 1618.—"According to Act of Parliament . . . , the Heritors stent themselves in the sum of seven score sextein punds, fyve shillings for obtaining *Basings and Lavoires* for the ministratioun of the Sacrament of baptism and of cups, tables and table claites for ministratioun of the holie Communion."—*Tynninghame Kirk-session Records*.

FALKIRK, *March 5*, 1618.—"At this date a sum of 36s. was spent for the purpose of obtaining power to chaarge the parochineris, according to Act of Parliament to provyd coupis, bassings, table claitis, and uth^r things neidfull for the Ministratioun of the Sacraments."—*Falkirk Kirk-session Records*.

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the charge of the parish minister,¹ and he was held liable for their loss or profanation.

It is a remarkable fact that the great majority of the vessels provided at this time have disappeared. Many of these, doubtless, were of inferior metal,² for in the year 1617 the Church was poor and many of the parishes were unable to raise the money necessary for the procuring of more expensive vessels. All these cheap Communion Cups and Baptismal Lavers and Basons, with one or two exceptions, have disappeared, probably through the gradual introduction of silver utensils. Had there existed the right spirit and had the

¹ GLENCORSE, *September 18, 1673*.—Presbyterial visitation. "As to utensils of the Church the Minister did show th^t ther was two Communion cups gifted by Sir Wm. Purves, a table cloath for the Communion table, and a *laver* and a bason of tin for baptism."—*Dalkeith Presbytery Records*.

² INVERESK, *July 7, 1673*.—At a Presbyterial visitation of Inveresk "a *laver* and bason of tin for Baptisme" are mentioned.—*Dalkeith Presbytery Records*.

Inveresk still possesses an old pewter Laver and Bason engraved "Inveresk Kirk 1786."

KILLEARN, *April 26, 1732*.—Among the utensils handed over by Mr. George Park, son of the late Minister of Killearn, mention is made of a "pewther bason for Baptism and a little pewther flaggon for carrying the water."—*Killearn Kirk-session Records*.

KIRKCALDY, *March 4, 1674*.—"Mr. David Pearstone, Minister in this place now dead, doted to this parish . . . a tin bason and a tin laver for the use of the Church."—*Ibid.*

PENICUIK, *July 6, 1676*.—Presbyterial visitation. "The Minister being interrogat what utencilis did belong to the Church declared there was . . . two silver cups and a *Bason and laver for baptism*."—*Dalkeith Presbytery Records*.

custodiers safeguarded them "on account of the many lips which touched them," they should have been regarded now from many points of view as extremely valuable sacred heirlooms. This want of reverence and care for sacramental utensils is evidenced further by the fact that, after 1638, the sacramental vessels of silver in many parishes, particularly in the west and south of Scotland, were gathered together and disposed of to provide the means of warfare between the supporters of the Covenant and their opponents. References in Presbytery and Burgh Records contain evidence of the widespread depredations of church plate which resulted from the operations of the Act, dated 15th July 1640,¹ enjoining "all the silver

¹ Act, *July 15, 1640*.—See "Old Scottish Communion Plate," by Lecturer, p. 144. See "Glasgow Burgh Records," June 19, 1639, and Sept. 5 and 30, 1640.

"EDINBURGH, *xv day of Julij, 1640*.—It is appoyntit, that all the silver worke and gold worke in Scotland . . . be given in to the Committie at Edinburgh . . . upon such securitie for reapeyment as the said Committie and they shall aggrie at the prycess following . . . Lykeas, it is heirby declarit, that these quha hes any silver or gold worke, quhich they crave raither to keip for thair ane use than delyver the samyn to coined, shall have power to redeime thi samyn at the prycess efter following."—"War Committee of Kirkcudbright," pp. 19, 21-24.

LANARK, *September 17, 1640*.—"The elk day ane letter receaved frae the committie at Edinburgh for inbringing of . . . silver plate upon securitie and printed copies given to every minister to that effect."—*Lanark Presbytery Records*.

Dumbarton Burgh Records, Sept. 9, 1640.

worke and golde worke in Scotland to be given in to a Committee at Edinburgh." Parishes which possess at the present time sacramental vessels dating anterior to these stirring days owe their preservation from the melting-pot entirely to the incumbents of the benefice taking advantage of the proviso in the Act of 1640 which permitted ministers to buy back their sacred vessels of many cherished associations.

The Act of 1640 must not, however, be blamed for the wholesale disappearance of Communion vessels. For example, in 1637, the Kirk-Session of South Leith sold a very valuable gold cup and one other silver piece to pay the laird of Pilrig for the making of two silver basins for the use of the church. Church vessels seemed to be an asset frequently resorted to in times of need.

After the Restoration in 1660, Church Records bear evidence that sacramental vessels were more reverently cared for, and greater importance attached to their sacred associations. The Church during this period made earnest endeavours to have restored to depleted parishes sacramental vessels which were known not to have been destroyed but to be in the possession of parties other than the rightful custodiers. The Church at the same time also adopted measures to prevent

the possibility of the appropriation to private purposes of Communion plate originally dedicated to the Church.

After 1688, during the Revolution period, much valuable church plate disappeared. Many of the incumbents having been forcibly ejected from their parishes, fearing the destruction of church plate, carried away with them among other property the vessels used by them for sacramental purposes. Where unable to carry them off themselves they took precautions, before leaving their manse, to see that the vessels, many times handled by them in dispensing the Sacraments and thereby hallowed by memorable incidents, were removed to the custody of those who would preserve them from the risk of being destroyed.¹ For example, the Presbytery of Meigle, in 1707, petitioned the General Assembly complaining that church utensils and other church property had been kept up by the Episcopalian incumbents. The Presbytery took active steps to recover the missing vessels. In some cases the Communion plate was never recovered. In the parish of Rhynd, Perthshire, the Kirk-Session, in 1701, accepted £12 in lieu of

¹ FLISK, *July 19, 1697*.—"John Galloway reported th^t he went to St. Andrews and received from widow Myles (minister's widow) a Bible and two silver cups which he delivered to the Session and they committed them to the Minister's custody."—*Flisk Kirk-session Records*.

the sacramental vessels which had been carried off by the late incumbent and whose restoration they had failed to accomplish. In 1694 the Kirk-Session of New Monkland had restored to them a baptismal basin which had been in the possession of a former incumbent and returned only after a process against him had been taken before the "Commissar of Hamilton" obliging him to give it up. Church Records contain abundant information that in many cases the sacramental vessels carried off during this period never were recovered.

The depletion of church plate and vessels of inferior metal during these periodic troublous times taught the Church a lesson from which she profited and to her advantage remembered. When the Rebellions of 1715 and 1745 took place, special precautionary measures were adopted to prevent the plundering of church plate.

It is frequently recorded in Church Records that when the opposing forces entered a parish the first things sought for were the church utensils (used at the Sacraments). In these exciting times Communion vessels were saved very frequently by being buried in the ground or hidden away in private houses. The Montrose sacramental vessels were preserved through concealment in a house in

a poor part of the town;¹ those of Rhynd² in Perthshire by being packed in a wooden box and hidden in the ground.

After the Rebellion in 1745 the Church enjoyed comparative peace. Ecclesiastical wars, which had proved so disastrous to church vessels at former periods, had now ceased. Other dangers, however, of a very different character manifested themselves, resulting in loss—in the disfigurement and disappearance of many vessels of great antiquity and unique design. The craze for the remodelling of sacramental vessels had now crept in.³ This spirit became so strong and alarmingly prevalent that all ideas of the value of preserving the artistic taste of an earlier period and of cherishing sacred associations were entirely forgotten.

¹ "Old Scottish Communion Plate," p. 109.

² *Ibid.* pp. 161-62, *note*.

³ PRESTONPANS, 1696.—"Ane account of two Communion cups made at Edin. 25 July, at 3 lib. 4s. per oz. Given in two old-fashioned Communion cups at 3 lib. per oz."—*Kirk-session Records*.

SALINE, August 1704.—"Reported that the two cups had been sent to Edinr. and they being both of ane old form and shallow, the Session agreed that they be renewed."—*Saline Kirk-session Records*.

AUCHTERHOUSE, August 5, 1717.—"The Minister reported that the Session was owing to Mr. Charles Blair, Goldsmith in Edinr., one hundred pound, seven shillings, six pennies Scots for renewing the Old Communion Cup dedicate by Walter Hay of Dronlaw."—*Auchterhouse Kirk-session Records*.

AUCHTERHOUSE, October 13, 1717.—"Received ane old cup, weight eleven ounces twelve drops @ £2, 18s. per ounce. (The new cups cost £4 per ounce)."—*Ibid.*

It is to be remembered that the value of church vessels is very much enhanced on account of their history, their type, and their associations. The sentiment which age or relationship to some historic family or renowned donor engenders, always adds to their worth and preciousness. No sentiment quickened by any of these memories seemed to exist in the eighteenth century. Ministers and Kirk-Sessions parted with their old church plate on the most frivolous pretexts¹ without any qualms of conscience, and this they did for the purpose of procuring other vessels more modern—perhaps more handy—and in some respects considered more ecclesiastical. For example, ancient Communion cups disappeared from an Edinburgh city congregation on this paltry pretext. The cups were old mazer-shaped of great historical value, not the most convenient on account of their size for the feeble and infirm to handle. At the celebration of the Communion an old lady happened to spill

¹ SKENE, 1750.—“The two old Communion Silver cups were melted in order to make the four present ones.”—*Skene Kirk-session Records*.

KINFAUNS, July 26, 1767.—“The Session taking into consideration that the Communion cups of this congregation are too small and much worn, agree and appoint them to be sent to Edinburgh to be exchanged for a pair of tolerably large and fashionable cups.”—*Kinfauns Kirk-session Records*.

September 20, 1767.—“The Moderator reported he had given a Commission for a pair of *genteel* new Communion Cups.”—*Ibid*.

the wine on her dress. She was so shocked at what appeared to her little short of sacrilege that she gave £100 to have the cups replaced by others of more modern and convenient size. These fine old cups, worth hundreds of pounds, on account of their antique type and ancient associations, besides being lost to the church,¹ were sold for little more than the value of their weight in silver.

The alarming extent of the havoc resulting from this spirit of vandalism is painfully revealed in many Kirk-Session Records throughout the Church.² Ministers, who are generally the custodiers of sacramental vessels and are supposed to guide Kirk-Sessions,³ should guard against lending their

¹ NEW GREYFRIARS, EDINBURGH, *June 23, 1861*.—"The Moderator intimated that the late Miss Christian Gardner had bequeathed £100 for the purpose of providing silver plate for the Congregation at their Communion services." The new plate cost £117. "The difference between that sum and the Legacy of £100 to be defrayed from the sum to be allowed from the Silver cups at present in use"!!—*New Greyfriars Kirk-session Records*.

May 11, 1862.—"The old cups were sold for £27, 1s. 2d."—*Ibid*.

² CANONBY, *February 14, 1794*.—"The Session Clerk reported new casting the old cups and two new silver ones."—*Canonbie Kirk-session Records*.

MAINS & STRATHMARTIN, *August 13, 1803*.—"To two silver cups belonging to old Church of Strathmartin, £5, 4s. 6d."—*Kirk-session Records*.

LARGO, *January 5, 1828*.—"Pd for exchanging old Communion cups for new ones £10 os. od."—*Largo Kirk-session Records*.

³ UDNY, *May 11, 1777*.—"The Minister proposed to the session to have four new Communion cups made, and to send the three old

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influence to similar vandalism. Selling, exchanging, or renewing of church vessels is a practice young ministers should discourage and strenuously oppose. It cannot be too strongly emphasised that silver and even pewter vessels when preserved in their original form become every year more valuable. They retain a type and hallmark which enhance their worth. Care, therefore, should be taken that none of these antique specimens on any pretext whatever should ever be tampered with or permitted to pass away out of the possession of the church. This important fact must never be forgotten, that the remodelling, re-casting, or renewing of sacramental vessels almost always results in very considerable depreciation in their intrinsic value.

Some ministers and Kirk-Sessions, through ignor-

cups (one dated 1632) belonging to the Session to be melted down for that purpose to which the Session agreed and desired they should be sent to Aberdeen."—*Udny Kirk-session Records*.

NEWTYLE, November 11, 1771.—"It was agreed upon at this meeting to dispose of the silver cup originally left to this Session by Mr. Black (1708) as the Session had no occasion for it."—*Newtyle Kirk-session Records*. (This cup was sold for £50, 14s. 6d.)

NEWTYLE, November 13, 1720.—Parochial visitation. "Three Communion cups were produced one of which being doted by Mr. Thomas Black, sometime minister, being fashionable and in good order. The Presbytrie appoints it to be continued as it is, but the other two being in bad condition *they appoint the Session to cause to melt them down* and make of them one agreeable to the other."—*Meigle Presbytery Records*.

ance, never view the matter in this light.¹ Like the Kirk-Session of Cramond in 1782 they only consider that "increased bigness and shape" are not desirable, and resolve to have them modernised in order that all might say of them what was said of Liberton cups (Edinburgh), when recast in 1763, that they were "mighty neat and handsome and pleased everybody." Ministers and Kirk-Sessions, however, forget that in acting hastily and sometimes thoughtlessly in regard to old church vessels, they not only destroy the æsthetic value of their vessels, but from a financial point of view incur oftentimes the loss of hundreds of pounds. It is very hard sometimes to convince a minister when he has once made up his mind as to his course of action in these artistic matters. A few years ago the lecturer met quite accidentally in Princes Street, Edinburgh, a Fifeshire minister² wending his way to a goldsmith's shop for the purpose of leaving (in order that it might be melted down and renewed) a unique ancient Communion cup which he carried in his pocket. Its companion had met a sad fate, having been destroyed by fire

¹ COLLACE, *June 30, 1717*.—"The Minister represented . . . that the plate and cups for holding the elements were old and looked very ill and unseemly, wherefore the Session appointed that they be changed."—*Collace Kirk-session Records*.

² Presbytery of Dunfermline.

in the manse. For years exposed to the risks of robbery and fire these two lovely cups had stood as ornaments on the drawing-room mantelpiece. One had been rescued from the fire only a little dashed and bruised. It will scarcely be credited that its preservation from disfigurement required a strong appeal in the columns of next day's *Scotsman*. There has thus been saved by the merest accident perhaps the only specimen of an uncommon type of an ancient Communion cup now to be found in the Church of Scotland.

It is not sufficiently realised by young ministers entering on their first charge with a craving for new things, that the value of sacramental vessels is not to be judged merely by their serviceableness, or even by their holy uses. They always command their commercial value. If the vessels be silver their price is determined by their hall-mark. The value of the silver per ounce is regulated largely by the hall-mark. When vessels are remodelled or renewed the hall-mark is very generally obliterated, and by this erasure or blurring of the original hall-mark beyond recognition the commercial value of the vessels is very considerably reduced. With its original hall-mark a vessel might probably have realised, if sold, several pounds per ounce, but through the obliteration of the hall-mark it would



be reduced in value to so many shillings per ounce—the current price of silver. This is information which young ministers, and some old ministers too, would do well to remember. Too much stress cannot be laid upon this important fact. For example, an old piece of silver where the hall-marks are obliterated or defaced loses a great part of its value even although it is known to be old. If an old piece of silver is melted up and remade it loses its value entirely as an old article. Much of the silver in use has been remade many times over. For instance, there is a piece of silver work worth £1300 in a safe in Edinburgh which, till lately, stood on a gentleman's mantelpiece. It stands 10 inches high and weighs 13 oz., and is valued at £100 an ounce. It was only removed when an authority impressed on him the danger of its being stolen. If this were melted down the silver composing it would be reduced in value to 60s. The hall-mark is the only genuine guarantee that the piece of silver belongs to a certain period. At sales of silver plate it is quite customary for silver vessels with ancient hall-marks to realise as high a price as £20 and £30 per ounce. At sales in London of church and antique plate, prices frequently range from £25 to £40 per ounce. In Scotland, at the Hamilton Palace sale in 1882,

a beautiful cup with cover realised £170 per ounce. These are startling facts showing the necessity there exists for safeguarding most carefully our old church silver vessels, and in these innovating times preserving them in their original form.

It is undeniable that great inducements are sometimes held out to ministers and Kirk-Sessions to part with their sacramental vessels. Not many months ago a Scottish proprietor,¹ immediately after a young minister had been ordained to the parish, sought through him to get possession of the old Communion plate dedicated in the early seventeenth century to the church and parish by one of the proprietor's ancestors. In return for these ancient heirlooms new Communion plate was to be provided by him. Through the intervention of the Presbytery, instigated by the Benefice Register Committee, the uncompromising attitude of the young minister was maintained, and these priceless sacred things were retained for their holy purposes. Their value estimated commercially was sufficient to realise such a sum as would have provided nearly one-half of the whole parishes within the bounds of that Presbytery with handsome silver vessels. Would that more of this commendable spirit had actuated ministers of our town and country parishes

¹ Presbytery of Kirkcaldy.

in the past! We should not now have to lament the loss of so many priceless relics of other days. Two elegant champagne-glass-shaped cups,¹ bearing date 1619, which were dedicated to the parish of Cawdor, Nairn, are now in the possession of the Earl of Cawdor. Less than 100 years ago the minister, it is said, handed them over to the Cawdor family on this condition, that two other cups of more modern fashion should be presented to the church. The great loss to the church by this questionable transaction may be realised from this fact that in one respect these elegant champagne-glass-shaped cups are unique, because they are believed to be the only examples discovered of that particular type which has a print inside the bowl.

It is greatly to be regretted that, through the laxity, the ignorance, and indifference of ministers, many sacramental vessels of cherished associations to a parish have found their way, for similar and other reasons, into the plate chests of old Scottish families, where many of them to this day remain as "relics of the past."

It is well, however, to remember that all church vessels now to be found in the possession of Scottish lairds did not find their way there with the consent

¹ See "Old Scottish Communion Plate," p. 261.

of either minister or Kirk-Session. At one time it was quite a common custom, when a vacancy occurred in the parish, to have the church plate conveyed for safety to the custody of the principal heritor. When the vacancy was filled up by the appointment of a minister, the sacramental vessels were not always restored into the minister's custody. For example, in the year 1818,¹ during a vacancy in Arbuthnott parish, the sacramental vessels found in the manse study press were given into the custody of Viscount Arbuthnott. The two Communion cups were restored at the time, but a handsome silver baptismal basin was retained because it is supposed it had engraved on it the Arbuthnott arms. Twelve years ago this valuable church vessel was discovered in the Arbuthnott family plate chest by the late minister of the parish—Dr. Spence—and restored to the church on the presentation of a Presbytery minute, dated 6th July 1681,² furnished by the lecturer, recording a Presbyterial visitation making mention of this silver basin as then belonging to the church. In those days when visitations of parishes were regularly observed by Presbyteries, the church vessels

¹ On the death of Mr. Banks, December 10, 1818.

² July 6, 1681.—"Visitatioun . . . two silver cups and ane silver basone."—*Fordoun Presbytery Records*.

produced—whether silver or inferior metal—were minutely described and their special marks and inscriptions carefully narrated.¹ For many reasons it is to be regretted this time-honoured custom is not now observed. At these visitations complete inventories of church property of every description were presented and recorded in the minutes of Kirk-Sessions and Presbyteries. When reference is made to these inventories of bygone days, it is surprising how much church property can still be traced and recovered. This shows the importance of each parish having inventories of church plate and other properties recorded.

And let me here urge upon you the importance of taking the greatest care of pewter sacramental vessels. It is too frequently thought that vessels of inferior metal are devoid of any intrinsic value and are therefore not worth preserving.² Ministers and Kirk-Sessions within recent years, when provided through the generosity of Churchmen with vessels of silver, are sometimes careless as to what

¹ DRUMELZIER, *April 8, 1728*.—"The Minister produced two silver Communion cups, a Pewther Flagon, and a plate with a Ewer, sent to his custody for this parish from Sir James Nasmyth of Posso by Mr. Walter Scott, W.S., factor to Sir James who is abroad at his travels."—*Kirk-session Records*.

² BOWDEN, *October 9, 1764*.—"To Mr. John Lauder for the behoof of Mr. Alex^r Wright, pewterer in Edin^r, in exchange for some old cups and stoups belonging to the Session £5, 14s. od."—*Bowden Kirk-session Records*.

afterwards becomes of these old, rough-looking relics of the past which for generations have been handled and passed sacredly along the old Communion tables by those whom we loved in life and who, having fought the good fight of faith, we love more fondly in death. Vessels of inferior metal, for very many reasons, should be as lovingly preserved as those of silver. In some respects they are more to be prized. Many of them are more ancient and unique. They frequently illustrate a special type of vessel which prevailed during particular periods in the history of the Church and present distinct designs, which so far as known are to be found in no existing silver vessels. Old pewter vessels of this description are being eagerly hunted for and purchased for consignment to private cabinets, and in a few years will, on account of their historical associations and unique designs, command fabulous prices.

Apart altogether from their commercial, they possess, therefore, an antiquarian and historical value which should make ministers very wary lest they should pass away from the church in which they were used for holding the symbol of Christ's shed blood. It is a notorious fact that these vessels, in many parishes, have not been and are not preserved as their sacred use in the past

demands. When replaced by more expensive vessels they have been discovered in use for various purposes. One old vessel which had clustered around it an interesting history relating to the struggles of our forefathers, was found stopping a leakage in the roof of a manse. Two other vessels, whose age told of service exceeding one hundred years, were discovered in a greenhouse filled with plants. Desecration is not confined to Communion cups. Not a few baptismal basins have been discovered in poultry yards used as feeding dishes. Plates for carrying the consecrated bread at Communion seasons have been employed as covers to meat chests, and for the purpose of taking the place of a pane of glass in a manse outhouse. In one or two cases sacramental vessels were discovered used for baser purposes.

All this reveals not only a gross carelessness but a complete absence of that reverential feeling which, on account of their past history and sacred services, should always be attached to Communion vessels.

It is very probably due to this culpable neglect of sacramental vessels of inferior metal, that so very few specimens of the old pewter laver with the basin are now to be found existing within the Church.

After the passing of the 1617 Act, which enjoined parishes to provide these vessels, it is indisputable that a large number of these were introduced. In a very few parishes there is preserved to this day the old basin made to fit the laver. It can always be recognised by the raised rim in the raised centre of it on which the foot of the laver rested. Only one or two specimens of these pewter lavers¹ have been discovered, and so little was known in the parish of their real history and purpose and their worth, priceless on account of their rarity, that no one seemed to take any particular interest in their safety. One stood carelessly on the sill of a window in an old church vestibule, covered with centuries of cobwebs; another stood on a stone at the churchyard gate exposed to rough usage. It was used as a drinking stoup by all and sundry. These specimens have been rescued and preserved in time, but alas! how many fine examples through negligence have been destroyed and carried off! With the disappearance of these vessels there has passed away much valuable information regarding their particular purpose and the baptismal customs of the special period of

¹ BIGGAR.—An old Pewter Laver is still possessed by this parish.

KEIG, *May 20, 1685*.—"Anent utensils the Minister declaired that they were provoyded of two tinn cups for the Communion, *a laver and a bason*, two table cloaths and a Kirk bible."—*Kirk-session Records*.

history they represented. The preservation of silver specimens of the laver and basin (the majority of these to be found in parishes in and near Edinburgh) indicate the historical knowledge and wealth of information which has departed with them. An examination of these existing specimens, none of which date back to 1617, reveals suggestive information relative to the manner in which baptism was probably dispensed, and the use of the laver. When a child was baptized, it is supposed to have been held over the basin, and the water sprinkled over the child's face from the laver, the sprinkled water being caught in the basin underneath. This view is strengthened by the peculiar formation of the spout in many of the lavers.¹

The spout in several of the oldest silver lavers still existent has a fixed cover perforated with small holes similar to those to be seen on a pepper-box. This was evidently adopted for the purpose of preventing the water from trickling out too freely. The disappearance of the pewter lavers

¹ The idea of having a basin and laver for baptism was suggested by an old domestic custom. The basin and laver were common domestic utensils, and the holes in the spout, like the rose of a watering-pan, had a definite meaning when the domestic use of the two utensils was in vogue. When the vessels came to be used in baptism, it is probable some of them were not specially made for this purpose, but taken as designed for the domestic purpose of pouring water over the hands of guests who had to eat with their fingers before forks came into use.

which undoubtedly were the older, because, as we have already stated, their cheapness suited the poverty of the Church at the time, has been an irreparable loss to the Church from a historical and informative point of view. The existence of many of these older specimens to-day would have thrown a flood of light on baptismal customs in the earlier days of the Presbyterian Church, for it is to be remembered that, for about 100 years after the Reformation, the sacrament of baptism was administered in many parishes by the use of both laver and basin.

In pre-Reformation times stone fonts were used, but after the Reformation, on account of their association with the practices of the Roman Church, these were discontinued, being considered symbolical of superstitious beliefs. The great majority of these fonts were destroyed with the churches. Some examples, we are glad to know, escaped destruction, and wherever these still exist let me urge upon you young men the desirability of preserving them from injury or from being alienated from the Church through careless neglect. In some parishes these ancient fonts, revealing the artistic models of a bygone age, have been restored to their old parish church. This is well. It is to be regretted, however, that through indifference on

the part of ministers, some splendid specimens have been alienated from the Church.

A few years ago a very fine example of pre-Reformation art, which stood for years exposed to all weathers in the manse garden,¹ was given on loan by the minister for the baptism of an heir to the laird. It was never returned, but has been presented by the laird to the Scottish Episcopal Church in the district. This is how church property disappears. First it is given on loan and then the borrower forgets to return it. When a new minister, ignorant of the transaction, succeeds to the parish, it is quietly handed over to other parties. Culpable carelessness on the part of ministers has contributed much to the poverty of the Church in historical heirlooms. It will be for you who will occupy the parishes in the future, to see that carefulness in this respect will mark your ministry.

Within the last fifteen years there has been a marked change gradually growing within the Church regarding measures taken for the preservation of sacramental vessels. This result is the natural consequence of the dissemination of information regarding their value. Negligence in past years regarding their security and disappearance was in

¹ Presbytery of Meigle.

a great measure traceable to insufficient knowledge as to their value.

On one occasion there were brought to the knowledge of the lecturer two elegant floriated cups of antique design described in a letter as "old and worthless" which had lain knocking about for many years in the manse lumber room. On a visit an examination proved them to be two of the handsomest and rarest vessels of silver possessed by the Church of Scotland. They bore a hall-mark of the early seventeenth century, and their use at Communion seasons had been discontinued.

On another occasion the lecturer, on visiting a manse, had presented for inspection two Communion cups reputed to be the most valuable sacramental vessels possessed by the parish. They were very beautiful in design, but proved to be only plated silver. Inquiries revealed the fact that two others existed. These, stained and black with long years of neglect, were rescued from the manse garret, where they had lain unused for upwards of thirty years. An examination revealed them to be solid silver bearing the hall-mark for the year 1699. The astonishment of the old minister, incumbent for upwards of forty years, can be guessed when it is stated that the first train next morning found him

in the western city, from which he returned home with a safe. These old vessels of great value are regularly in use since that day.

Through ignorance church plate sometimes passed out of the church's possession, and was even given in pledge for loans of money. The most beautiful baptismal plate—silver laver and basin—possessed by the Church of Scotland belongs to the Old Kirk Parish, Edinburgh. It had, not many years ago, a narrow escape of passing into private possession. A gentleman in Midlothian, as security for a small loan of money, received the baptismal plate. So little was its value known that for many years it lay knocking about in the gentleman's harness-room as so much lumber. The Kirk-Session meanwhile, realising its great worth, set about securing its restoration. It is said that the gentleman who possessed it all these years never realised its value as a work of art until after it had been restored to its original custodiers.

A further proof of the careless views entertained regarding Communion vessels may be instanced by the indifference shown sometimes to have vessels repaired. The least accident befalling a sacramental vessel, making it unavailable for Communion observance, was oftentimes made an excuse for its

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being cast aside and applied to other purposes without considering either its holy associations or even its commercial value.

In a quiet country parish in the south of Scotland there was discovered chained to the village well the bowl of a silver Communion cup of ancient date and unique design. The bowl of this cup resembled in size and shape the bowl of a shallow champagne glass, and had stamped upon it the Edinburgh hall-mark for the year 1619. If its real value from an antiquarian, artistic, or financial point of view had been only known, we may be sure it never would have found a place here. For many years it had been used by old and young as a drinking cup, no one having discovered it to be solid silver. These illustrations are sufficient to prove the necessity there exists for information.

It is to be hoped that one result of these lectures will be the awakening of a livelier interest in the care and preservation of these valuable and historic relics of the past. The Church still possesses many vessels of priceless worth, and these are oftentimes exposed to other dangers to which it is well your attention should be directed. Two great dangers to which they are exposed are fire and robbery. In some manses vessels of great antiquity are some-

times to be found standing on the drawing-room mantelpiece or the dining-room sideboard. The great majority of church utensils are kept in a small wooden box stored away in the minister's study press or on a top shelf of the bookcase.

In Kirk-Session Records there are dark pages on which are narrated the irreparable loss of church vessels by fire¹ in the manse, or through the house being entered by thieves. Want of sufficient foresight and care has led to many churches being deprived of these precious heirlooms. At Morebattle, in 1729, five old Communion cups, dated 1665, were destroyed during a fire in the minister's house; and a few years ago the cups at Dalgety, Fife, suffered through the same cause. The number of old vessels which have disappeared for ever by robbery² is legion. A recent illustration is that of an Ayrshire parish where, during the minister's holidays, the house was entered and

¹ LESWALT.—Old Communion cups destroyed by fire some years ago.

ERSKINE.—“Two silver cups dated 1705 were destroyed along with two Flacons when the Manse was burned on February 2, 1856.”—*Kirk-session Records*.

KIRKCOLM.—“The old cups were destroyed by fire some years ago.”—*Kirk-session Records*.

² GALSTON.—“About fifty years ago the old Communion cups were stolen from the Manse.”—*Kirk-Session Records*.

ROXBURGH, December 28, 1760.—“The Min^r's Sellar was broken up and the Chest belonging to the Session carried out and broke up

Communion plate valued at £100 was stolen and destroyed.

One of the old Newbattle cups, handled and touched by the saintly lips of Leighton, has this remarkable history. It went amissing in the year 1732, at a time when it was customary to lend Communion cups to neighbouring parishes. For nearly a year its fate and destination were a mystery. It was recovered at Newcastle much damaged, and it is believed to have been carried away by the beadle, as he was charged one-half the expense for its repair.

As sacramental vessels are for many reasons the church's most precious assets, these should always be kept in fire-proof safes. If a Kirk-Session cannot provide a safe for their own use, then the next best expedient is to make arrangements to have them deposited in the safe of the nearest bank. Young ministers on entering their first charge should make an effort to procure a safe where it does not exist. To accomplish this pur-

likewise, and the whole money in the box with the two silver element cups carried off."—*Kirk-session Records*.

DUMFRIES.—"Two Communion Cups provided by the town for the new Church in October 30, 1738, were stolen from the Church in 1849."—*Dumfries Burgh Records*.

EASTWOOD.—"Four handsome Communion cups gifted to this parish in 1727 by Sir John Maxwell were stolen from the Manse in 1855."—*Eastwood Kirk-session Records*.

pose is one of the objects aimed at by the Benefice Register Committee.

THE COMMUNION TOKEN

Closely bound up with the history of the administration of the sacrament of the Lord's Supper is the Communion token.

Permit me to urge upon you the preservation of these venerable relics of the past. Insignificant in appearance as many of them are, still they are a link which connects the present with the past, and may oftentimes be said to mark the fortunes of the Church in different districts. At one time in the Church's history they were held in great reverence, so much so that when necessity demanded they should be replaced by new ones, as frequently happened when a new minister was inducted to the parish, the old tokens, to prevent them falling into unholy hands, were oftentimes buried in the ground¹ and not infrequently under the pulpit or the church floor. The token reveals from its inscribed initials or dates a bit of interesting history which otherwise might have been entirely forgotten. The token has always been held in great veneration.

¹ KILCHRENNAN, ARGYLLSHIRE.—“It was the custom when new tokens were cast to bury the old ones in the Church under the pulpit.”
—*Kirk-session Records*.

tion on account of its sacred use and associations. At the Presbyterial visitations of a parish in earlier times the inventory of church utensils produced contained the bag of tokens, and the number it held was recorded in the Presbyterial report.¹ Within the last fifty years the use of the metallic token has been gradually discontinued through the introduction of the printed Communion card. For this and other reasons these rare and unique specimens, which carry one's thoughts back to the distant past, are not treasured as they once were by ministers and Kirk-Sessions.

Through thoughtlessness and the indiscriminate distribution of them to all and sundry who make application, these little metal symbols, reverently prized and carried to the holy Communion by those who lived the life of faith, are every year becoming scarcer. Token collecting has grown to be a craze. Every year an increasing trade in the buying and selling of these relics is carried on by interested parties. A few years ago a collector disposed of his collection for the sum of £100. This is a trade which should be discountenanced by all who love

¹ MEIGLE, *March* 28, 1781.—The Elders of Kingoldrum reported they had "two Communion tables and four forms in the Church, a square table for holding the elements and a baptism plate. There were found in the new large box two large silver Communion cups and 407 *Communion Tokens* and a Comⁿ Table Cloth."—*Meigle Presbytery Records*.

their Church, and who hold everything connected with her history dear. Young ministers should make it their duty to see that these sacred emblems should not pass into the hands of outsiders, but as they were consecrated to hallowed purposes should be reverently preserved within the church and parish.

It is to be regretted that the commercial spirit which has laid hold of collectors has infected some ministers. Quite a brisk trade in the sale of these sacred relics has been carried on by one or two ministers. Never let such a practice mar your ministry. Cultivate the more reverent spirit for all property associated with holy use, and cherish the honour of being the custodier of heirlooms which in bygone days were reverently handled by those who have fallen asleep. A minister, as the church's trustee, has no right to sell anything belonging to the church. It is his duty to hand on to those who come after him all that he received as the church's custodier.

COMMUNION BREAD PLATES

In many parishes throughout Scotland there are plates used for holding the Communion bread which should be preserved. Most of these are made of inferior metal, and for this reason have not been prized so highly as they should be. Still their

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design and the markings inscribed upon them, besides their historical associations, invest them with a living interest, and should make their preservation a matter of conscience on the part of both ministers and Kirk-Sessions. As an illustration of the carelessness which prevails let me state that one of these plates, of solid silver and bearing an ancient hall-mark, was found hinged to a barrel used for preserving stores for the winter's consumption

CHURCH COLLECTING PLATES

Plates of copper, brass, and bronze placed at church doors for receiving collections¹ also exist in considerable numbers. It is believed that several of these plates were at one time used for holding the sacramental bread. The introduction of collecting bags for the receiving of the offerings of worshippers has resulted in these old plates being cast aside as worthless. Ministers and Kirk-Sessions should value and take care of these ancient utensils which represent the finished workmanship of earlier times. These vary greatly in size, material, and quality of workmanship. The finest

¹ ST. ANDREWS, *Feb. 11, 1811*.—"Baillie Toddie informed the Session that . . . he had paid the three New Plates for collecting at the Church Doors . . . ; that after deducting five pounds ten shillings, the sum he had received for the Old Silver Cup, &c."—*St. Andrews, Fife, Kirk-session Records*.

specimens have embossed on them Bible representations. The subjects most commonly represented are the temptation of Adam and Eve in the Garden of Eden ; the Spies returning from the Promised Land, bearing a huge bunch of grapes ; and the Annunciation. Very fine examples may still be seen in the churches of North Leith, Arbroath, and other places. These specimens from an artistic point of view are extremely valuable and ought to be treasured by the churches possessing them. In some parishes where they have been disused for years, beautiful specimens are sometimes to be found stowed away in old vestry presses or casting about cellars where coals and rubbish are kept. These are gradually being rescued and preserved through the dissemination of information relating to their history and workmanship. It will be your duty to see that these old servants of the past are reverently cared for.

OLD BELLS

Other valuable relics of bygone customs and possessing an interesting history which enhances their value are old bells, particularly hand-bells,¹

¹ KILMARNOCK, *July 29, 1731*.—Inventory of Church Utensils. "Item, a *Hand Bell*, a pint flagon for the wine, a large plate for the Communion head, a *choppin' stoup* for Baptism water and a little plate for baptism."—*Kirk-session Records*.

which were used in Scotland at one time to announce the approach of funerals. Very few of these ancient articles now exist. One disappeared from the parish of Gartly during a vacancy in the parish, and the Committee on the Benefice have been unable to trace it. Fine specimens are preserved in Little Dunkeld, Forteviot, and Insh, Kingussie. A curiosity hunter was heard to remark regarding one of these that he would gladly give £5 5s. to the Royal Infirmary if the church could be induced to part with its possession. For many years the bell of St. Finan in Ardnamurchan lay on a flat tombstone in the churchyard of Eilean Finan, where it was exposed to the elements and to the risk of abstraction. Little wonder so few specimens now exist in Scotland.

CHURCH FURNITURE

By church furniture let us understand everything pertaining to the church, and which at one time in the church's history did service. These things are to be found detailed in the inventories of church utensils and furnishings recorded in Kirk-Session and Presbytery Records where a report of the visitation of the parish is narrated. A prominent piece of church furniture in the

sixteenth and seventeenth centuries was what was termed

THE POOR'S BOX¹

Kirk-Sessions then were their own bankers. The Poor's box was the place in which were locked church contributions. These were of different sizes and designs, some square, others barrel-shaped, and though many of them were very rough specimens, others were beautifully carved and polished, and made from oak. They had always two and very frequently three different locks,² each lock having a different key. The custodiers of these keys were generally the minister, kirk treasurer, and one other member of Kirk-Session. The object of these separate locks and keys was, that the box could not be opened unless in the presence of two other members of Kirk-Session.

¹ LAMINGTON, *June 9, 1669*.—Parochial visitation. "This day the Minister being asked declared that he had two cups of silver elk wer for the service at the Communion, that he had a *Box for the pour*."—*Lanark Presbytery Records*.

WHITTINGHAME, 1694.—Inventory of Church Utensils. "A Bible, two Silver cups, a Bason, a Laver, two Boxes for the Poor's money, two fine damask cloaths, a Communion Table Cloath . . . the session Records, a Band (for money)."—*Kirk-session Records*.

² KINNELLAR, *August 20, 1766*.—In a list of Utensils belonging to Kinnellar there is mentioned "A Sessions Box w^t *three locks* and different keys, which *three keys* are kept by the Min^r and two of the Elders."—*Kinnellar Kirk-session Records*.

It is greatly to be regretted that nearly all these specimens of a past age have disappeared, not a few deliberately carried away. Unique examples still remain in the possession of the Church, one of the most valuable belonging to the parish church of Monzie, Crieff. Some years ago this finely carved specimen narrowly escaped disappearance, but for the timely action of the lecturer accompanied by a distinguished professor of the Edinburgh Divinity faculty.

THE SAND-GLASS¹

Another necessary piece of church furniture in olden times regularly inventoried as having been

¹ KIRKCALDY, *August 9, 1679*.—"The which day according to the appointment of the L. arch. B. and Synod the visitation of the Kirk was holden . . . 2nd, whether the Kirk was sufficiently furnished with necessaries for the decent ministrationn of the ordinances, such as Communion cups and linnen cloths, basins and lavors, a Kirk Bible, Psalm book, Sand Glasses and so forth. To all which was answered affirmative save only they wanted Communion cups."—*Kirkcaldy Kirk-session Records*.

CRAUFURDJOHNS, *June 27, 1704*.—"The Presbyterie enquiring for the Church utensils these were produced, viz., two silver Communion cups, two Communion Table Cloaths, a *powder Bason and Stoup for Baptisme*, Communion tables and a Sand-glass."—*Lanark Presbytery Records*.

August 19, 1594.—"Bocht ane sand glas elk was brocht out of Hollen."—*Edinburgh Dean of Guild Accounts*.

1625.—New Kirk.—"Item ane byble with ane sand glass."—*Ibid*.

College Kirk.—"Ane byble with ane sand glass."—*Ibid*.

Grayfrier Kirk.—"Ane byble with ane sand glass."—*Ibid*.

produced at the Presbyterial visitation of the parish was the sand-glass. It is well known that in Scotland the preaching of the sermon has always been reckoned the chief part of the service. The length of the sermon that ministers had to preach and people had to listen to was enormous. From old manuscript records we learn it was customary for ministers to take up a text and on it to preach for eight, ten, and twelve Sabbaths consecutively. It seems not to have been uncommon for ministers to preach for more than an hour. To keep the preacher up to time, it was customary to have a sand-glass set up in the church near the pulpit. These sand-glasses were common in churches before clocks were introduced. It is regrettable that few specimens of these now remain. Many examples have disappeared through sheer carelessness and neglect, while not a few have been deliberately carried off and sold. Specimens which have not found their way "across the ferry" to America through agents have been transferred to museums and private cabinets. The church of Fenwick in Ayrshire possesses a fine example of the ancient sand-glass, due in great measure to the loving care of the manse family of a former time who interested themselves in the preservation of the church relics of the past.

Another important piece of church furniture was

THE COMMUNION TABLE

In the oldest Records relating to church affairs, the Communion table, forms, and table cloths are frequently mentioned.¹ It was the custom in earlier times to have the Communion tables erected in the centre part of the church, surrounded by wooden flakes or barricades with a gate or "yett" at each end for the entry and outlet of approved communicants. The table referred to in these Presbyterian visitations was the small table² on which the elements were set, and round which the minister and elders stood while the elements were being consecrated before being given to the communicants. The reading of the oldest Church Records, where frequent references are made to the storing of the Communion

¹ 1561-62.—"Item for beringe in and oute of three dusson of daillis fra the nether tolbuith to be ane travess for haldin furth the no Communicatis."—*Edinburgh MS. Dean of Guild Accounts.*

1561-62.—"To foure warkmen at the helpin wpe of the said travess, setting of the tablis and taking done of the samyn."—*Ibid.*

1585. "viii day of October.—For transporting of the burdis and furmis in tyme of Communion, iiii^s."—*Ibid.*

1599.—"For beiring the burdis and furmes twa Communion dayis in and out the West Kirk, v^s. iiij^d."—*Ibid.*

² MERTOUN, *December* 13, 1705.—"The Session taking into consideration that as yet they want a Communion Table Cloath, a four square table to set the Communion Elements upon. Also a couple of Towels for the administration of Baptism ordained Twenty-two pound for that use."—*Mertoun Kirk-session Records.*

tables, leads one to infer that the Communion table, after the holy services were concluded, was not left standing in the church to be used afterwards at the ordinary services on Sundays for the varied purposes to which Communion tables are too frequently applied, but was removed like the sacramental vessels and stored away for safety in a secure place, there to remain till the approach of another season for the holy observance.

All this suggests that while the Communion table in these days generally remains stationary in our churches, its sacred associations should inspire ministers and Kirk-Sessions to look upon it as having been dedicated to the special purpose of the Holy Communion, and that as far as possible it should be employed only for that most sacred service.

It appears that the old custom of having the book-boards of such pews as are, on a Communion Sunday, set apart for the communicants, covered with white linen cloths, is in some parishes being discontinued. This new way should be discouraged wherever it has been introduced. It is an innovation which detracts from the solemnity of the service, and is not in conformity with the earliest practice of the Reformed Church. In the inventories of church furnishings, and in the



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kirk treasurer's intromissions, mention is frequently made of table-cloths¹ for the "little table" on which the elements were placed, and cloths for the covering of the table round which the communicants were seated. From earliest times the white linen cloths had a symbolic meaning suggestive of purity and holiness. Wherever you find this old custom of having the tables covered

¹ 1560-61. "xij. Januarii.—Item for xxviii elnis of braid blechit clayth to cover the tabillis, vj^s. the elne."—*Edinburgh MS. Dean of Guild Accounts for Communion Expenses.*

Oct. 1561-Oct. 1562.—"Item for wasching of the tabill claiths, xvijj."—*Ibid.*

1564-65. "ixth Oct.—Item given for the wasching of the claiths baith the dayis, x^s."—*Ibid.*

1564-65. "xxi August.—Item for wasching of the burd clais, ii^s."—*Ibid.*

1573.—"For setting of the burdis, vi^s."—*Ibid.*

1583.—"Thrie Communion burd claithes, twa lang ane schort for the heid burd and Coμμunion claithes of small lynning to cover the head wt."—*Ibid.*

1597-98.—"Coft the Communion claithis extending to four scoir aughtene ell at xviii^s the ell."—*Ibid.*

"Item, aucht lang burd claithis and foure schort claithis with aucht bassin claithis to cover the heid."—*Ibid.*

1611-12.—"Item for preinis to prein the claithis."—*Ibid.*

1617.—"Item, twa baskettis for the Coμμunion claithis."—*Ibid.*

1618.—"Inventory. Aucht lang brod cloothe and 4 schort all of lynning for the Coμμunion tabillis."—*Ibid.*

NEWBATTLE, May 28, 1643.—"To Robert Porteous to buy *ane cave* to

Keip the Communion wine in . . . £13 10 0

For carrying cave from Edinr. . . . 0 6 0

—*Newbattle Kirk-session Records.*

FINTRY, August 4, 1668.—Visitation. "Findis by report of the Minister and Elders that they have two silver cups for Communion,

discontinued from financial and other reasons, let it be your earnest endeavour, on entering the ministry of Christ's Church, to restore this ancient custom connected with the observance of the Lord's Supper, intended to remind us that it is to a Table and a Feast we are invited. The tablecloth is the mark of the table spread; the pure white linen, alike in Exodus and in Revelation, is the sign of the holiness the Lord requires of all who draw near to Him.

And let me also warn you regarding another and a shocking innovation which should be strenuously opposed, viz., the introduction of the individual Communion cup. There is no authority for this in the history of the Church since these sacred words of the Holy Institution were uttered by Jesus Christ: "*This cup is the New Testament in My blood, drink ye all of it.*" The common Com-

table and table cloaths, and bazon for baptism."—*Fintry Kirk-session Records.*

TEMPLE, August 15, 1683.—Presbyterial visitation. "Ane Bason and Laver of pewter and *two towells of linen for baptism.*"—*Dalkeith Presbytery Records.*

MEIGLE, September 10, 1708.—"Mr. Miller, son of the later Minister, delivered up the *Church Box* with the papers belonging thereto, Communion cups of silver and tin, and *linnens*, as the same were delivered to him and are inventoried in the Act of Presbyterie."—*Meigle Presbytery Records.*

NEW MONKLAND, 1782.—"A committee was appointed for the purpose of buying two new Communion cups, with two pewter plates for the elements, a *proper quantity of table linen* for the use of the Church."—*Kirk-session Records.*



munion cup, each communicant drinking out of the same vessel, is a part of the Sacramental observance as instituted by our Blessed Lord, to the doctrinal importance of which the inspired Apostle has called our particular attention (1 Cor. x. 16, 17). It signifies and seals our Communion, in and through Christ, not only with Him, our common Saviour, our common Head, and our common Life, but in Him also with all our fellow-members of His body mystical, the Church. It suggests, moreover, many thoughts—common experiences and common needs—the one source of help and the one Saviour. Then, too, our Scottish usage of not only drinking out of the same cup, but also of passing it from hand to hand, reminds us that each of us has something to give to sustain others amid life's trials; the drinking out of the same vessel—rich and poor sitting side by side—reminds us that in Christ's Church there are no social distinctions—all stand before God on an equality. In the teeth of all this, this novel introduction of "the individual cup"—which is notoriously being promoted in the interest of certain business firms—comes to us with a suggestion entirely contrary to the view of the Sacrament which, with Saint Paul's authority, we have been stating. The Holy Communion as our Lord instituted it, and as His Church for near

2000 years has observed it, strongly inculcates the sense of unity, fellowship, brotherhood; the individual cup, on the other hand, suggests, and intensifies, at the very moment of Communion, some objection to such fellowship—"Stand back, for I—if not holier—am cleaner or healthier—than thou." It is hardly too much to say that if it does not destroy (as some think it does) the Sacrament altogether, it obliterates entirely a large part of the teaching, doctrinal and practical, which the Sacrament was meant to convey to us.

And is it not absurd to speak of danger to people's health? Is it not inconsistent? Who objects to take money because he does not know what hands may have been handling it?

For nearly 2000 years communicants have drunk out of the same cup, and it is singular that only now it should suddenly be discovered it would be dangerous from a health point of view to continue the ancient practice. The drinking out of the little glasses reminds one more of the tap-room than the sacred observance of our most holy faith. This innovation, from whatever way it is looked at, is subversive of some of the most blessed, and practically important, truths embodied in the Rite which, on the night of His Betrayal, our Blessed Lord instituted with so much thought and care.

In urging you to keep to the "old paths" in this matter, it is well for you to be prepared to meet the reasons urged for this change. An excellent method of quieting any suspicion or removing any idea of harm in reception of the cup, is that of the elders wiping with a napkin each cup at the end of each pew. This custom prevails in many churches in Scotland. This is not a Romish custom; it is the very reverse. The Romish view is that the wine is itself turned into the Blood of our Lord; in consequence of which to wipe the cup would be to stain the napkin with the Blood of the Redeemer. Accordingly they do not wipe it till the priest has thrice drunk the rinsings of it in water. From the reading of early Church Records the frequent mention of towels for the Communion, and the custom which obtains in some quiet country parishes where the elders carrying the cup have a napkin hanging on their arm, suggest that in the early Reformed Church the napkin was used for wiping the cup. If this custom were observed more generally throughout the Church it would go a long way to counteract the most objectionable system of the individual cup. The strongest evidence that there never existed in the Church of Christ an individual Communion cup, is to be found from a study of

the different types of vessels used in the Church from the early Christian ages. All vessels reveal a type which proves that all communicants drank out of the same cup.¹

As our Church now permits, under proper conditions, the communicating of sick persons in their homes, the minister should, in all cases where there is disease of the face or throat, make arrangements for the afflicted party receiving the Sacrament in his own home.

The Church possesses many other ancient relics of considerable historic interest well worthy of being preserved, recalling as their existence does customs of past days. It is impossible for me to deal with these in detail, as my lecture is too long

¹ It has long been the custom in the Greek and Russian Churches to administer the Consecrated Elements of Bread and Wine together in a spoon, out of a Cup into which the particles of Bread have been inserted in the Wine; but the symbol of unity is preserved, for all receive *out of the same cup, by the same spoon*. At Rome, in the eighth century (when the error of refusing the cup to the laity had not originated), the people seem to have drunk out of the *common* cup, which was very large, by means of a pipe or syphon: but it *was* by the same syphon. Thus the Sacrament of Communion with one Common Lord has always been at the same time declared, by the very mode of its administration, to be the Sacrament also of His people's Unity with each other. For the first time in Christian history this wretched innovation of "the individual cup" mars that witness; and does it at a time when Socialistic and other views call upon the Church to bear loudest testimony to her teaching, that all Christians are one in Christ. For the old Roman usage see Atchley, "The First *Ordo Romanus*."

already. Let me mention these heirlooms in concluding: viz., Beggars' Badges, Jougs, Branks, Collecting Ladles, and the Penitents' Stool.¹ Within recent years, to the personal knowledge of the lecturer, many fine old specimens of these relics of a bygone age have unfortunately disappeared, and this generally during a vacancy in the parish. All these should be carefully inventoried and recorded in the Kirk-Session Records, and in the Presbytery's Benefice Register.

In concluding this short course of lectures, let me express the pleasure it has afforded me to prepare them. I shall be more than amply rewarded for all my trouble, if by their delivery there has been awakened within the Church an increased desire to reverence what is old and historically valuable, and if ministers have been made to feel an increased sense of responsibility for the care and safety of everything pertaining to the Church which we all love so dearly.

¹ The Town Church, St. Andrews, Fife, and Biggar, possess these relics of the past.

PART II

INVENTORY OF EXISTING CHURCH RECORDS

A DETAILED list of the Records belonging to the various Church Courts has not existed hitherto. The Church's neglect in this matter has contributed to the disappearance of many valuable volumes. To remedy this defect, the General Assembly, about eighteen years ago,¹ appointed a Committee for the

¹ SCHEDULE OF QUERIES ISSUED TO CUSTODIER OF RECORDS
IN 1888.

1. State what records now exist, giving the first date in the records and the last date.
2. What blanks occur in the records? giving the first and last date of each blank.
3. In whose custody are these records? and where portions of the records are wanting, state, so far as known, what has become of them.
4. What is the present condition of the records?
5. Is any portion of the records kept in a safe? or in what sort of room are they deposited?
6. Is the place in which the records are kept ventilated? and in what manner?
7. State any suggestions that occur to you as to the improvement of the condition of the records, and what you would deem necessary for their future safety.
8. What rule prevails as to giving access to the records, and whether and to what extent they are at present out of your hands on loan?
9. Are any of the records lent out to members of the public, or only to members of the Presbytery?

purpose of ascertaining what Records still existed ; what was their present condition ; in whose custody they were ; what rule prevailed as to giving access to them ; and to whom they were lent out. An Inventory has thus been compiled. The information contained in this list has been derived mainly from the official returns received in reply to these queries. Many corrections have been made since the official returns were received some years ago. By visitation of parishes and the personal examination of Records their accuracy has been verified and improved. Within recent years lost volumes have been recovered and restored to their parishes ; and particulars regarding these have been included in this list. Had it been possible to visit every parish and check the official returns, it is not at all improbable it might have been found necessary to make other changes as to dates, and so forth, but the greater part of this work had to be done through correspondence. It is very possible, too, that other volumes have been restored to parishes of which no official intimation has been made to the Benefice Register Committee. The publication of this list even in its present imperfect state, containing as it does a vast amount of useful information, cannot fail to be of immense service to the Church in

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helping to prevent, what was only too common in past days, the disappearance of ancient volumes full of interesting matter. Since there is an Inventory of Records, which can always be referred to, custodiers of Records, it is believed, will feel there rests upon them a greater weight of responsibility for their security.

In perusing this Inventory it will be noted that in the great majority of parishes the oldest Kirk-Session Records are not now in the custody of the Church authorities; frequent references are made to their "being in the Register House, Edinburgh."

Among the younger ministers in the Church and to many of our Kirk-Sessions, it may not be generally known how so many old Parochial Records came to find their lodgment in Edinburgh. An explanation may therefore prove interesting. Prior to the year 1855, the duty of registering the Baptisms, Deaths, and Marriages which occurred in Scotland was for the most part performed by the Session-clerks throughout the country. As early as the latter part of the eighteenth century public attention was directed to the imperfect condition of the parish Registers and to their unreliable entries. Arnot, in his "History of Edinburgh," published in the year 1779, referring to Edinburgh City Registers, writes thus :—



“As to the Registers and Burials in Edinburgh, they have of late been kept in such a manner as to render them the infallible sources of error. The Register of Burials is kept by people whose faculties are impaired by drinking, who forget to-day what was done yesterday: people who have an interest in reducing the list of Burials, as thereby they may peculate the share of the mortcloth money due to the charity workhouse. . . . As for the Register of Births, it does not deserve the name.”¹ About the same period, other writers made frequent allusion to the unsatisfactory state of parish Registers. In the “Old Statistical Account of Scotland,” edited by Sir John Sinclair, and published towards the close of the eighteenth century, parish ministers who were the contributors of the articles bearing on the history of their parishes, make similar observations respecting their parochial Registers. Thus, in one parish, we are told that the Registers “cannot be depended upon, owing to the obstinacy and ignorance of the people, and their aversion to have the Births and Deaths in their families duly inserted.”² In Dunblane the unsatisfactory state of the Registers is attributed “to the negligence of some and to

¹ Arnot's “History of Edinburgh,” p. 332.

² Old Stat. Acc., Old Cumnock, vol. vi. p. 412.

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the unwillingness of others to pay the tax and trifling dues on births, to which the Session-clerk is legally entitled.”¹

In the year 1810, Mr. Thomas Thomson, then Deputy Clerk-Registrar, in his report to the Commissioners of Public Records, makes the following observations :—

“ It is a matter of great and general regret that the regular formation and safe custody of our local records have been so little attended to, and so imperfectly provided for. They are committed to the immediate care and superintendence of the Kirk-Session of each parish, consisting of the minister and lay elders ; and the Session-clerk, who is usually the established parochial school-master, is the proper officer to whom not only the formation, but also the record is committed. It is certainly in the power and is the proper province of the Kirk-Session to see that this record is faithfully and regularly framed ; to take care that it be not unnecessarily exposed to hazard, and that, in passing from one Session-clerk to another, no part of it be lost or mislaid ; yet, when it is considered, that in comparatively few parishes are the existing records of greater antiquity than the beginning of last century, and

¹ Old Stat. Acc., Dunblane, vol. vii. p. 326.

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many of them much less, it must be manifest that the present system of custody is altogether unsafe and improper. . . . I am satisfied that, in order to establish an efficient control over these scattered Registers, and at the same time to derive from them the greatest utility to the public and to individuals, the whole ought to be connected together into one system, of which the most proper centre would be his Majesty's General Register House." ¹

The attention of the General Assembly held in 1810 was directed to this subject, the result of which was that a committee was appointed to promote measures for the better regulation of parish Registers. It was not, however, till the Assembly of 1816 that recommendations were issued, urging that necessary steps be taken for the better keeping of Registers in every parish. But in those days, just as we fear is too often the case in our own time, the recommendations of the General Assembly were observed apparently in only a few parishes, the consequence being that throughout the country no great improvement took place with regard to registration. A committee of the General Assembly in 1853 reported "that the present Registers of

¹ "Fourth Annual Report to the Commissioners of Public Records," pp. 46-48.

Births, Deaths, and Marriages were inadequate to the wants of society, and that nothing short of a legislative enactment could remedy the evil."

To remedy these manifold defects in our system of parochial registration there was brought into Parliament the Registration Act which was passed on the 7th August 1854. Under an enactment contained in the 18th and 19th sections of the statute¹ the old Parochial Registers relating to Births, Deaths, and Marriages kept prior to 1st January

¹ *Act 17 & 18 Vict. Cap. 80. Sect. 18.*—"All existing Parochial Registers, Minutes, and Documents of every description relating to the Registration of Births, Deaths, and Marriages which shall have been kept in every Parish prior to 1st January 1855 shall, as far as regards such Registers, Minutes, and Documents made and entered prior to the year 1820 be transmitted, under the Direction of the Sheriff, to the Registrar-General, for preservation in the General Registry Office at Edinburgh. . . . And the Registers, Minutes, and Documents from 1820 to the said 1st January 1855 . . . shall at the end of 30 years after the said 1st January, be transmitted, under the Direction of the Sheriff, to the Registrar-General for Preservation as aforesaid."

Sect. 19.—"That if in the Registers kept in any Parish prior to the First Day of January 1855 there shall be Entries of Births, Deaths, and Marriages intermixed with Entries or Records relating to Sessional or other matters, it shall be lawful for the Sheriff to direct either that Copies of the Entries of Births, Deaths, and Marriages shall be made and delivered to the Registrar and the Parish for the Purposes, and under the Provisions of this Act, so that the existing Register may remain in the Custody in which it then is, or that Copies of the Entries or Records relating to such Sessional or other matters shall be made and delivered over to the parties interested therein, and the existing Register be delivered to the Registrar of the Parish; and in either Case such Copies shall be examined by the Sheriff and the Registrar, and authenticated by the Sheriff."

1855, so far as made and entered prior to 1820, were to be transmitted to the Registrar-General for preservation in the Register House, Edinburgh. In the case where entries of Baptisms, Deaths, and Marriages were intertwined with entries or records relating to Sessional or other matters, the Act provided either that copies of the entries should be made so that the existing Register might remain in the custody in which it then was ; or that copies of the entries relating to such Sessional or other matters should be made and delivered over to the parties interested therein. In the year 1860¹ sec-

¹ 23 & 24 *Vict.*, *Cap.* 85. Sect. 7 (1860).—" If any of the Parochial Registers referred to shall be found to contain Entries relating to Sessional or other matters, as well as Entries relating to Births or Baptisms, Deaths or Burials, and Marriages or Proclamation of Banns, such Entries shall be separated from the rest of the Register, under the direction of the Registrar-General, for the Purpose of being bound and delivered over to the Kirk-Session of the Parish to which the Register pertains; and where it shall be impossible to effect such Separation in consequence of the Sessional or other Matter being intermixed with the other Entries relating to Births or Baptisms, Deaths or Burials, Marriages or Proclamation of Banns, the whole of the Register shall remain with the Registrar-General, or the Registrar of the Parish, as the case may be : Provided that it shall be lawful to the Kirk-Session or any one acting under his Authority to have Access to and to make Copies of such Sessional or other Matter without Payment of Fees: Provided also, that when the Portion falling to be delivered to the Kirk-Session shall happen to contain any Entries from which the occurrence of a Birth or Baptism, Death or Burial, Marriage or Proclamation of Banns may be proved, it shall be lawful for the Registrar-General to cause Copies of such Entries to be made for the Purpose of this and the first cited Act, and the cost of making such Copies shall be defrayed in the manner prescribed by the Fifth Section of the said first cited Act."

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tions 18 and 19 of the Act of 1854 were amended, by which it was provided that the whole of the Registers in which Sessional and other matters intermixed with entries of Births, Deaths, and Marriages "shall remain with the Registrar-General in Edinburgh." Further, the amended Act, 23 & 24 Vict., c. 85 (1860), provided that it shall be lawful to the Kirk-Session or any one acting under his authority to have access to and to make copies of such Sessional or other matter without payment of fees." We have here an explanation why it is that so many of the old parish Kirk-Session Records are now to be found in the Register House, Edinburgh.

It is not to be inferred from what has now been said that all the old missing Records of parishes will be found in the Register House. Many old Records were sent to Edinburgh but not to the Register House, and these have disappeared. In a good many instances their loss has arisen from their having been borrowed for legal purposes, without being returned. For example, all the parish Records of Tiree and Coll,¹ previous to the year 1775, were sent to Edinburgh in order to ascertain certain disputed dates relative to a legal process then carrying on, and have never been

¹ These Records are now being traced by Author.

returned. The Register House possesses "several leaves from the Register of a parish in Ayrshire, which, to save trouble, had been torn out and sent to Edinburgh for production in a case before the Court of Session!"¹

As the old Kirk-Session Records stored in the Register House, Edinburgh, contain valuable information relating to local history, it would be well if ministers would take advantage more frequently of the provisions in the Registration Act to consult these Records of olden times. From them will be gleaned a flood of light even on matters affecting their personal interests.

¹ See Introduction to "Turnbull's Memoranda," p. xiv, note.

DETAILED INFORMATION

AS TO THE RECORDS OF—(I.) THE GENERAL ASSEMBLY, (II.) SYNODS, (III.) PRESBYTERIES, AND (IV.) KIRK-SESSIONS.

I.—THE GENERAL ASSEMBLY RECORDS

ASSEMBLY MINUTES—

- (1) Register of the Assembly beginning the last day of December 1562 and ending the 27th day of April 1593.¹
- (2) The Original Minutes (with a transcript) of the meeting of the General Assembly held at Dundee, 24th to 28th April 1593. This volume was recovered by purchase for the Committee only a few years ago.
- (3) The Register of the Proceedings of the Assembly 1690 and 1692, certified by the Clerk, 1 vol.
- (4) 1692, 3 copies of the Register of the Proceedings of the Assembly, with various attestations, 3 vols.
- (5) 1702–1901, 97 vols.²—Principal Records.
- (6) There are duplicate sets of these, in all 19 vols., 1702–7, 1706–10 (2 copies), 1709–74 ; 1737–40 (3 copies), 1741–74, in all 10 vols.

COMMISSION OF ASSEMBLY MINUTES—

- (1) 1646–60, 6 vols.³ of Acts and Proceedings of the Commission and Correspondence.
- (2) 1701–1901,⁴ 22 vols., Commission Records.

¹ This volume has been recently restored to the Church by the Earl of Rosebery (see p. 55).

² These 97 volumes are all in good order, 37 of the older volumes having been re-covered a few years ago.

³ The first two of these volumes, edited by the late Professor Mitchell and Rev. Dr. Christie, Librarian, form part of the series of the Scottish History Society.

⁴ These are also in good order, 16 volumes having been re-bound a few years ago.

- (3) 1701-62, duplicate set, 11 vols.
- (4) Collections (partly MS., partly printed) on Ecclesiastical Affairs, 1645-1708.

ASSEMBLY PAPERS—

- (1) 1701-17, bound in 16 vols.
- (2) 1717-1842, bound in 160 volumes.¹
- (3) 1834-71, except 1836, bound. In Library.
- (4) 1856-87, part 1 set, part 2 sets, and part 3 sets—
—one set being partly printed and partly MSS.

ROYAL BOUNTY RECORDS—

From 1725, 17 vols., including duplicate of vol. 1.

MISCELLANEOUS IMPORTANT MANUSCRIPTS IN THE SAFES—

- (1) The Buik of the Kirk, M.S. Copy Register, 1560-1608, signed by William Grant, clerk to the Church of Scotland, certified to be a true transcript of the original, 1 vol.
- (2) 3 vols., containing old copies of Proceedings of General Assembly—vol. 1, in 1638-39; vol. 2, in 1639, and vol. 3, from 1642-46. [These vols. were purchased from the Executor of Mr. Matthew Crawford, professor, for the use of the Church of Scotland, 1736—see Proceedings of General Assembly, 1737, May 20, Sess. 8.]
- (3) Miscellaneous Assembly and other Church papers, from 1687-1706, bound in 5 vols.
- (4) Books and papers relating to finance, and scrolls, and other miscellaneous papers from 1701. Register of Dissents, 1 vol.; Calderwood's History of the Kirk of Scotland, 6 vols.; Crauford's History, with life of the author, 2 vols.; Knox's History of the Reformation; The Reformation of Religion in Scotland, by Mr. John Forbes; Headis and Conclusions of

¹ Many of these papers are of great value as casting light on questions which have from time to time engaged the attention of the Church Courts; and, as being of special interest, particular attention may be made of two volumes, which contain papers relating to the case of the Rev. Ebenezer Erskine and others, whose action culminated in the first Secession from the Church; 17 volumes relating to the Auchterarder, Strathbogie, Stewarton, and other cases immediately preceding 1843; and three volumes containing Answers to Queries issued by the Assembly of 1749 in regard to the Stipends of Ministers, one of which was produced as evidence in a case recently decided in the Court of Session.

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the Policie of the Kirk (or the Second Book of Discipline), with the subscriptions of the Eldership of Haddington.; Declyning State of the Kirk of Scotland, 1590-1610; Book of Records for the English Church at Delft, 1645-1724; Historie of the Church and State of Scotland from the beginning of the reign of Charles First until 1646; Original MS. of Baillie's Letters and Journals, 3 vols.; Baillie's Historical Collections, 4 vols.; Letters on Ecclesiastical Affairs, 6 vols.; Letter by the Brethren of the Exercise of Stirling to Mr. Thomas Forrester; Royal Letters and Speeches of Commissioners, 1719-1858; Protest, with autograph signatures, of members of Assembly who seceded in 1843; Last Presentation under old Patronage Act in favour of a Minister, 1874; Copies of Deeds of Constitutions of certain churches in England in connection with Church of Scotland; Transcript of Minutes of the Sessions of the Assembly of Divines from 1643 to 1652, bound in 5 volumes.

SYNOD OF FIFE—

Scroll Minutes, 1639-1730; Papers of Synod, 1690, and Scrolls of Letters, 1691-1742 (presented by William Muir, minister of Dysart, January 1856).

PRESBYTERY OF DEER—

Minute-Book of Presbytery, 1809-10.

II.—SYNOD RECORDS

Note.—There is indicated under I. Records under Custody of the Clerks; under II. Blanks; and under III. Information as to Missing Records and other explanations.

I. LOTHIAN AND TWEEDDALE—

- I. (1) From April 1640 to May 1648, not continuous; (2) May 1655 to May 1659; (3) May 1691 to May 1697, and on till the present date.

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- II. Blank from 1596 to 1640.
- III. Volume of Records of Synod of Lothian and Tweeddale, 1st April 1589 to 27th April 1596, recovered from the University of Edinburgh. —This volume was found in the Library of the University of Edinburgh, and was delivered up by the University to the Synod in consequence of action, 16th July 1890. This volume had been in their possession for more than two hundred years, as shown by catalogues.

2. MERSE AND TEVIOTDALE—

- I. 7 vols., 1708–1888.

3. DUMFRIES—

- I. 10 vols., April 1691 to 1889.

4. GALLOWAY—

- I. Vol. (1) 1664–71; (2) 1689–1713; (3) 1713–46; (4) 1747–83; (5) 1784–1823; (6) 1824–73; (7) 1873–88.
- II. Blank, 1671–89.

5. GLASGOW AND AYR—

- I. 1687–1888.

6. ARGYLL—

- I. 12 vols., 1639–1888.
- II. Blank, May 1661 to 29th September 1687.

7. PERTH AND STIRLING—

- I. 18 vols., 1639–1888.
- II. One leaf and portion of another torn out of Meeting 9th October 1650. No Record between 12th April 1661 and 4th March 1691. Blank in vol. 8 from 17th April 1661 to 4th March 1691; blank in vol. 12 from 16th April 1804 to 19th April 1808.
- III. The earliest vol. referred to in Minutes 1640 is lost. It was stated to have been deposited by Mr. Alexander Lindsay, Bishop of Dunkeld and Minister of St. Madoes, who died 1639, in the Castle of Edinburgh.

8. FIFE—

- I. Records, 1610–1888.
- II. Blanks between (1) April 1636 and April 1639; (2) April 1657 and October 1662; and (3) April 1687 and July 1690. *See* Assembly Papers.

9. ANGUS AND MEARN—

- I. 15 vols., 15th April 1701 (Synod disjoined from Aberdeen 4th March 1701) to 25th October 1668 to October 1686.
- II. Minute October 1715 not engrossed.

10. ABERDEEN—

- I. 12 vols., 1650–88.
- II. Blanks—(1) 1660–62; (2) 1681–97.
- III. Not known where portions of the Record wanting are. Probably they never existed or were only in draft.

11. MORAY—

- I. Vol. (1) September 1623 to April 1644; (2) October 1646 to April 1668; (3) October 1668 to October 1686; (4) (5) June 1702 to October 1713; (6) April 1714 to October 1731; (7) April 1732 to October 1759; (8) April 1760 to April 1775; (9) April 1776 to April 1807; (10) April 1808 to April 1835; (11) August 1835 to April 1846; (12) April 1847 to September 1875; (13) April 1876 to present date.
- II. Blank from April 1644 to May 1646.
- III. The 4th vol. from 1687 to 1701 has been lost. It comprehended the period during which the Synod was united as one Presbytery. Search has several times been made for it in vain.

12. ROSS—

- I. Seven vols., 1707 to 1888.
- II. No blanks.
- III. None wanting.

13. SUTHERLAND AND CAITHNESS—

- I. 4 vols.—(1) 6th August 1657–58, also broken Records 1662, &c. Synodical Register begins

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1704; (2) June 1727 to July 1748; (3) July 1749 to July 1832; (4) July 1833-88. Any blanks since 1726 are trifling. The Orkney and Caithness and Zetland Record previous to 1726 beginning in 1704 seems also complete.

14. GLENELG—

- I. 5 vols., 7th July 1725, when the Synod was disjoined from Argyll and erected into a separate Synod. The Act of Assembly is almost the first entry. Last entry is 20th April 1887.

15. ORKNEY—

- I. One vol., 17th August 1853-89.
- II. No record between July 1725 (when Synod of Orkney met for the first time by appointment of the General Assembly of date 15th May 1725) and 17th August 1853.

16. SHETLAND—

- I. 2 vols., from 27th April 1831-88. Synod was formed in 1830, when Shetland was divided into two Presbyteries. The old Presbytery Records are in six vols., and continuous from 27th July 1715 to 1st July 1830.
- II. Pages 460 and 461 of Presbytery Records of 12th June 1770 are wanting.
- III. There must have been a volume of Presbytery Records earlier than that dated 1715, pages 63-78 being dated from November 1700 to 3rd June 1701. Unknown what has become of missing volume.

III.—PRESBYTERY RECORDS

Note.—There is indicated under I. Records under Custody of the Clerks; under II. Blanks; and under III. Information as to Missing Records and other explanations.

SYNOD OF LOTHIAN AND TWEEDDALE

I. EDINBURGH—

- I. 14th May 1701-1888.
- II. Blank, 1750-53.



- III. 3 volumes of Records of the Presbytery of Edinburgh from 19th April 1586 to 24th August 1603, excepting period 24th March 1589-90 and 13th April 1591, recovered from the Library of the University of Edinburgh. These volumes had been in their possession for more than two hundred years, as shown by catalogues. The Presbytery of Edinburgh insisted upon having delivery, and raised an action of declarator and for delivery of the Records. The action was defended by the University, and eventually, on 16th July 1890, the Hon. Lord Wellwood, before whom the cause depended, after hearing proof for the parties, found the Presbytery entitled to the books and documents claimed, and ordained the defenders to deliver them up. The grounds of decision were: (1) that the Presbytery were the successors of the Presbytery to whom they belonged, and (2) that the Records, being those of one of the established courts of the country, were *extra commercium*, and the pursuers were not barred by prescription or the presumption arising from long possession or acquiescence. The decision was appealed to the Inner House, and was only abandoned by the University when the case was about to be heard in the Second Division of the Court, 28th November 1890. The three volumes were accordingly delivered in respect of that decision. For full report of said judgment, see Appendix to Report to Assembly, 1891, and report contained in *Scottish Law Reporter*, xxviii. 567.

2. LINLITHGOW—

- I. 12th December 1610 to 27th September 1888.
 II. Blank, 31st October 1632 to 16th October 1639.
 III. No trace of missing portion.

3. BIGGAR—

- I. 15 vols., 26th June 1644 to 26th November 1888.
 II. Blanks—23rd October 1650 to 10th May 1660, and 16th January 1662 to 22nd March 1688.

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4. PEEBLES—

- I. 15 vols., 1596–1889.
- II. A few blanks—cannot specify.

5. DALKEITH—

- I. 25 vols.—(1) 1582–1630; (2) 1630–39; (3) 1639–52; (4) 1652–62; (5) amissing; (6) 1673–88; (7) amissing; (8) 1692–94; (9) 1694–1700; (10) 1700–5; (11) 1705–11; (12) 1711–19; (13) 1719–26; (14) 1726–42; (15) 1742–57; (16) 1757–73; (17) 1773–86; (18) 1786–1801; (19) 1801–33; (20) 1834–41; (21) 1841–48; (22) 1848–62; (23) 1862–73; (24) 1873–83; (25) 1883–89.
- II. 2 vols. amissing, and blanks 1584–88, March to September 1589, and July 1594 to 9th January 1612.

6. HADDINGTON—

- I. 15 vols., 1587–1888.
- II. Blanks, 1608–13 and 1686–94.

7. DUNBAR—

- I. 1652–1889.
- II. Blanks—15th October 1684 to 28th November 1694, and 1st November 1704 to 3rd May 1720.

SYNOD OF MERSE AND TEVIOTDALE

8. DUNS—

- I. 1st November 1698 to 27th March 1889.

9. CHIRNSIDE—

- I. 11 vols., united Presbyteries of Duns and Chirnside, 1690–98. Chirnside disjoined, 1698–1889.

10. KELSO—

- I. Vol. (1) 19th October 1609 to 16th March 1639; (2) 23rd April 1639 to 12th December 1648; (3) 1st May 1649 to 2nd April 1661; (4) 28th October 1662 to 16th October 1683; (5) 17th March 1691 to 16th October 1704;

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(6) 19th October 1704 to 20th April 1719; (7) 5th May 1719 to 18th April 1743; (8) 3rd May 1743 to 7th January 1766; (9) 5th February 1766 to 17th June 1800; (10) 3rd July 1800 to 6th June 1833; (11) 10th July 1833 to 3rd May 1859; (12) 12th July 1859 to 5th December 1882; (13) 6th February 1883 to present time.

II. The blanks are few, consisting of an occasional page, mostly at the beginning or end of the oldest vols.

III. No vol. seems to be lost between 1683 and 1691. The blank may be accounted for by the troubles of the times, and by the fact reported at the beginning of vol. 5, that the ministers of the Presbytery were reduced to three, and that some of them could not attend. There was one vol. of Records extending from 1604 to 1609, the first that the Presbytery possessed. It has been missing for a long time.

11. JEDBURGH—

I. 21 vols.—(1) 1606-1621; (2) 1621-44; (3) 1644-58; (4) 1663-83; (5) 1663-83 (duplicate); (6) 1682-88; (7) 1692-1708; (8) 1708-21; (9) 1721-32; (10) 1732-43; (11) 1743-52; (12) 1752-57; (13) 1757-65; (14) 1765-75; (15) 1775-91; (16) 1791-1803; (17) 1803-15; (18) 1815-44; (19) 1844-64; (20) 1865-80; (21) 1880-88.

12. EARLSTON—

I. 1691-1888.

II. First vol. begins with page 3 in the middle of a minute. Whatever preceded is wanting.

13. SELKIRK—

I. 11 vols., 6th January 1607-1888.

II. Blank, 12th January 1619 to 10th February 1694.

SYNOD OF DUMFRIES.

14. LOCHMABEN—

I. 19 vols., 1701-1889.

II. Blanks, 1706-8, 1718-30.

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15. LANGHOLM—

- I. Records of Presbytery of Middlebie before formation of Presbytery of Langholm, 1703-1717. Langholm Presbytery, 1743-1888.

16. ANNAN—

- I. 11 vols., 12th April 1699 to 5th December 1888.
- II. Blanks, 1703-17, 1721-23, 1762-78, 1784-1800, and minor blanks.

17. DUMFRIES—

- I. 1647-88.
- II. Blank, 1661-1687.

18. PENPOINT—

- I. 12 vols., 31st December 1690 to 4th December 1888.
- II. Blanks—24th April 1706 to 17th February 1714; and 2nd January 1717 to 2nd December 1719.

SYNOD OF GALLOWAY

19. STRANRAER—

- I. 13 vols., 1622-1888.
- II. Blank, 1652-1702.

20. WIGTOWN—

- I. 9 vols., 22nd October 1696 to 27th November 1888.
- II. Blanks in vol. 4, 1758-84; in vol. 5, 4 pages in 1797.

21. KIRKCUDBRIGHT—

- I. (1) 30th April 1700 to 25th March 1707;
(2) 3rd February 1708 to 7th June 1720;
(3) 12th July 1720 to 1st August 1733;
(4) 2nd January 1734 to 7th May 1741;
(5) 3rd June 1741 to 6th December 1752;
(6) 26th December 1752 to 24th November 1754;
(7) 17th August 1768 to 14th October 1782;
(8) 12th May 1784 to 7th October 1789;
(9) 5th August 1789 to 11th April 1793;
(10) 1st October 1794 to 15th August

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1812; (11) 11th March 1816 to 6th May 1835; (12) 1st July 1835 to 5th August 1857; (13) 26th August 1857 to 23rd July 1884; (14) 6th August 1884-1888.

II. Blanks—(1) 1st August 1733 to 2nd January 1734; (2) 24th November 1754 to 17th August 1768; (3) 14th October 1782 to 12th May 1784; (4) 11th April 1793 to 1st October 1794; (5) 15th August 1812 to 11th March 1816.

III. Nothing known as to what has become of the missing Records.

SYNOD OF GLASGOW AND AYR

22. AYR—

I. 18 vols., 20th April 1642 to the present time.

II. Blank from 22nd January 1651 to 3rd August 1687.

III. In Presbytery Minutes of 29th January 1783, when Records were transferred to a new clerk, it is stated that folio (2) 1651 to 1687, "is not to be found"; and in Minute, 31st January 1827, the same vol. is said to be "still awanting."

23. IRVINE—

I. 11 vols., 17th August 1687-1888.

II. Blanks—1646-50, 1650-87, 1699-1710.

III. The two last lost for 100 years; the earliest lost since 1875, when it was in the hands of the late clerk.

24. PAISLEY—

I. Vol. (1) 16th September 1602 to December 1607; (2) 20th April 1626 to 9th September 1647; (3) 23rd September 1647 to 29th March 1660; (4) 6th April 1660 to 20th June 1660; in this vol. the next entry is from 27th December 1687 to 26th October 1699; (5) 29th October 1663 to 7th September 1687; (6) 7th November 1699 to 10th September 1707; (7) 1707 to 1722, and so on without a break to the 19th vol., which begins with 1887.

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II. Blanks between (1) 10th December 1607 and 20th April 1626; and (2) 27th June 1660 and 29th October 1663.

III. Nothing known as to missing Records.

25. GREENOCK—

I. Minutes from 8th February 1834, date of formation of Presbytery, to 1888.

26. HAMILTON—

I. October 1687 to January 1889.

II. Vol. 4, 1757-85, amissing.

27. LANARK—

I. June 1623 to 1889.

II. Blanks—1641-64, and 1688-91.

28. DUMBARTON—

I. 16 vols. (1) 1639-54; (2) 1657-84; (3) 1684-88; (4) 1695-1704; (5) 1704-14; (16) 1714-20; (7) 1720-29; (8) 1729-39; (9) 1740-47; (10) 1748-63; (11) 1764-97; (12) 1797-1823; (13) 1823-39; (14) 1839-54; (15) 1855-71; (16) 1871-86.

II. Several blanks occur in the old Records.

29. GLASGOW—

I. 24th October 1592-1888.

SYNOD OF ARGYLL

30. INVERARAY—

I. Records 1691 to 1888. This Presbytery of old included Lorne, now a separate Presbytery; and that Presbytery (Lorne) got possession of earliest Records and retains them.

II. Blanks, 1702 to 1715, and 1763 to 1769.

III. Nothing known of parts of the Records awaiting.

31. DUNOON—

I. 13 vols., 1639 to 1888.

II. Blanks—(1) May 1686 to 26th November 1689; and (2) August 1716 to 1st February 1737.

32. KINTYRE—

- I. 13 vols., 15th August 1655 to 11th February 1889.
- II. Blanks—6th March 1660 to 9th March 1687; 12th July 1709 to 6th April 1712; 5th August 1727 to 2nd February 1732; 11th July 1737 to 17th February 1742; 4th March 1762 to 18th June 1771.

33. ISLAY AND JURA—

- I. From first meeting of Presbytery of Islay and Jura on 20th July 1636 to last meeting, 27th November 1888. This Presbytery was separated from the Presbytery of Kintyre.

34. LORN—

- I. 9 vols., 1651–1888.
- II. Blanks—1681–1704, 1715–29. Part of vol. 6 expunged by order of Synod.

35. MULL—

- I. 12 vols., 9th August 1729 to 1889.
- II. No blanks of material importance except 22nd September 1735 to 19th April 1737, 28th April 1741 to 7th March 1744, 17th December 1879 to 2nd November 1880.
- III. Missing Records burnt by accident at Strontian.

36. ABERTARFF—

- I. 9 vols., 1724–1888.
- II. Blanks—1758–66, and minutes 6th May 1791, and part of minutes 29th March 1791.

SYNOD OF PERTH AND STIRLING

37. DUNKELD—

- I. 2nd November 1681 to 16th January 1889. Record is continuous in 18 vols.

38. WEEM—

- I. 4 vols., 26th October 1836 to 28th November 1888.

39. PERTH—

- I. 22nd April 1618 to 30th January 1889.
- II. Blank, 1681–1690.

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40. AUCHTERARDER—

- I. 15 vols., 29th April 1668 to 1889.
- II. Blank, 7th September 1687 to 9th November 1703.

41. STIRLING—

- I. 24 vols., from 1581 to 1888.
- II. Blanks from (1) 24th July 1616 to 10th February 1627; (2) 1640 to November 1654; and (3) from 1688 to 1693.
- III. Not known what has become of the missing portions.

42. DUNBLANE—

- I. 14th November 1616 to 29th January 1889.
- II. Blank, 9th April 1628 to 27th April 1648; no Records, 1688–98.

SYNOD OF FIFE

43. DUNFERMLINE—

- I. 17 vols., 1st April 1647 to 26th December 1888.
- II. Blank of seventeen years between vols. i. and ii. and five years between vols. ii. and iii.; from iv. to xvii. Record is continuous.

44. KINROSS—

- I. 2 vols., 16th June 1856 to 27th March 1889.

45. KIRKCALDY—

- I. 14 vols., 15th April 1630 to 5th December 1888.
- II. Blank, 1653–85.

46. CUPAR—

- I. From 15th October 1646 to present time.
- II. Blanks from (1) 20th September 1660 to 5th August 1693. [Presbytery of Cupar for some time united with Presbytery of St. Andrews.]
- III. No portions of Records awaiting.

47. ST. ANDREWS—

- I. 17 vols. complete and 18th in progress, from 8th October 1586 to 17th October 1888.
- II. Blank occurs from 21st December 1605 to 21st October 1641—the Episcopal period.

SYNOD OF ANGUS AND MEARNS

48. MEIGLE—
 - I. Records from 8th November 1659 to 3rd October 1888.
 - II. Blank from 5th March 1689 to 9th June 1703.
49. FORFAR—
 - I. 10 vols., 1st May 1717 to 19th December 1888.
 - II. Blank, 13th January to 13th April 1748.
50. DUNDEE—
 - I. 20th April 1664–1889.
 - II. Blanks—1689–91, 1700, 1703.
51. BRECHIN—
 - I. 20 vols., 9th May 1639 to 11th December 1888.
 - II. Blank—8th June 1688 to 1st December 1698.
52. ARBROATH—
 - I. 10 vols., from 3rd November 1659 to present time.
 - II. No blanks.
 - III. Vol. 1704 to 1714 is “so frail that the most gentle handling is dangerous to it.”
53. FORDOUN—
 - I. Volume titled “The Presbyterie Book of the Mernes,”¹ for the period 12th November 1662 to 6th June 1685. In Dr. Scott's “Fasti Ecclesiæ Scoticanæ,” iii. 853, where the volume is correctly described as ending 6th June 1685 [it was erroneously given in the sale catalogue as June 1684], it is stated that this volume “is in possession of the noble family of Arbuthnott at Arbuthnott House.”
 - II. 10 vols., 1700–1889. [Disjoined from Brechin, &c., in 1700.]

SYNOD OF ABERDEEN

54. ABERDEEN—
 - I. 22 vols., 29th July 1673 to 30th October 1688; 11th July 1694 to 30th October 1695; 28th April 1697 to 7th January 1889.

¹ This volume was exposed for sale and recovered in 1892. See pp. 55–56.

- II. Blanks—1610 to 29th July 1673; 30th October 1688 to 11th July 1694; 30th October 1695 to 28th April 1697; 10th June 1730 to 5th March 1733; 29th November 1738 to 30th September 1741; 27th August 1746 to 30th March 1748.
 - III. Volume of Records of the Presbytery of Aberdeen 1598–1610, recovered from the Advocates' Library, Edinburgh. The Presbytery had made application for this volume many years ago, and had been refused delivery. Upon the Edinburgh Presbytery (16th July 1890) decision, however, the Faculty of Advocates conceded that their position was untenable, and they delivered the volume to the Presbytery of Aberdeen.
55. KINCARDINE O'NEIL—
- I. 7 vols., from 17th April 1700 to 1888.
 - II. No blanks known.
56. ALFORD—
- I. 13 vols., 22nd October 1662 to 1888.
 - II. Blank from 1688 to 1705.
 - III. For some years after 1690 the ministers in the Synod were few, and formed one Presbytery.
57. GARIOCH—
- I. 12 vols., 4th November 1647 to 1889.
 - II. Blank—9th March 1705 to 4th December 1708; and part of minute, 3rd August 1791. These are the only blanks from 1697 (when Presbytery was reconstructed by the Synod of Aberdeen) to the present time.
58. ELLON—
- I. 9 vols., 1597 to 1889.
 - II. Blanks—1628–32, 1643–62, 1689–1701.
59. DEER—
- I. From 1603 to 1888.
 - II. Blanks from (1) 1621 to 1649, and (2) 1660 to 1701.
 - III. Missing volumes cannot be traced. See Assembly Papers.

60. TURRIFF—

- I. 10 vols. (1) 1642–88; (2) 1697–1707; (3) 1707–23; (4) 1723–36; (5) 1736–71; (6) 1771–1821; (7) 1821–39; (8) 1839–62; (9) 1862–83; (10) 1883–88.
- II. One or two pages are missing from the two earlier vols. Evidently no record kept from 1688–97.
- III. From the inscription of vol. i. (1642) it is evident that at least one volume has gone amissing and cannot be traced. That inscription is, "This volume beginneth where the last one endeth."

61. FORDYCE—

- I. 15 vols., from 22nd December 1623 to 1888.
- II. Blanks from (1) 31st July 1634 to 28th June 1640; (2) 2nd June 1658 to 1st May 1659; (3) 11th September 1688 to 7th January 1707; (4) 4th May 1769 to 30th July 1776. From 11th July 1694 to 24th September 1695 the Synod of Aberdeen was one Presbytery and the Records for that period are in the hands of the Presbytery Clerk of Aberdeen, and from 1695 to 1697 Fordyce and Turriff were one Presbytery. Records of that period in the hands of Turriff Presbytery Clerk.
- III. Nothing known of Records awanting.

SYNOD OF MORAY

62. STRATHBOGIE—

- I. 12 vols., 16th February 1631 to 1889.
- II. Blank, 30th August 1654 to 1st July 1702.

63. ABERNETHY—

- I. 7 vols. (1) 26th June 1722 to 17th March 1741; (2) 20th April 1741 to 26th November 1815; (3) 26th March 1816 to 26th March 1844; (4) 4th April 1844 to 16th February 1863; (5) 1st April 1863 to 7th May 1867; (6) 11th June 1867 to 20th September 1887; (7) 4th October 1887–89.
- II. Blank, 29th July 1766 to 8th March 1790; defective, 1790–1805.

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64. ABERLOUR—

- I. Vols. (1) 1671-88; (2) 1709-36; (4) 1736-66; (5) 1766-1821; (6) 1821-50; (7) 1850-75; (8) 1875-88.
- II. Blank from 1689 to 1709. There are no Records from November 1719 to August 1727, during which period the Presbytery was united with the Presbytery of Abernethy.
- III. Not known that any vol. from 1689 to 1709 ever existed. It is believed there was no Presbytery then existing.

65. ELGIN—

- I. 12 vols., from 1636 to 1888.
- II. Between 1688 and 1702 the Records are wanting. The pages are torn out at end of vol. iv.
- III. Unknown.

66. FORRES—

- I. Vol. (1) 22nd October 1651 to 3rd October 1688; (2) 2nd November 1708 to 26th April 1744; (4) 6th November 1744 to 13th June 1769; (5) 25th July 1769 to 1st March 1794; (6) 21st August 1794 to 6th March 1844; (7) 1st April 1844 to
- II. Blank between 1688 and 1708.
- III. Nothing known as to missing Records.

67. NAIRN—

- I. 4 vols., 1773-1888.

68. INVERNESS—

- I. 15 vols., 1670-1888.
- II. Blanks, 1688-1702, and others for short periods.

SYNOD OF ROSS

69. CHANONRY—

- I. 9 vols., from 14th January 1707 to 1888.
- II. Blanks from 6th February 1753 to 14th September 1762, between vols. iv. and v.
- III. Clerk has been unable to discover what has become of the missing Records.

70. DINGWALL—

- I. Vol. (1) 1649-58; (2) 1663-81; (3) 1681-87; (4) 1716-23; (5) 1723-30; (6) 1730-44; (7) 1744-62; (8) 1774-87; (9) 1793-1800;

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- (10) 1800-6; (11) 1806-15; (12) 1815-25;
(13) 1825-43; (14) 1843-55; (15) 1856-72;
(16) 1872-88.
- II. Blanks (1) 1658-63; (2) 1687-1716; (3) 1762-74; (4) 1787-93. On searching an old trunk have found the unengrossed minutes 1787-1793.
- III. Don't know of any Records missing. It is supposed Presbytery of Chanonry have a volume which originally belonged to this Presbytery.

71. TAIN—

- I. 14 vols., from 1706 to 1888.
- II. No blanks.
- III. None wanting.

SYNOD OF SUTHERLAND AND CAITHNESS

72. DORNOCH—

- I. 6th May 1707 to 20th December 1888.
- II. Several blanks between 1719-32.

73. TONGUE—

- I. 3 vols., 1726-1888.
- II. Blank—pages 1 and 2, forming one leaf of vol. 2, lost.

74. CAITHNESS—

- I. 10 vols., 1654-1888.
- II. Some blanks occur about the time of the Restoration and the Revolution. An important blank occurs, regarding which inquiry has often been made, from 1773 to 1799. Half a volume of blank paper represents that period.

SYNOD OF GLENELG

75. LOHCARRON—

- I. 7 vols., 13th August 1724 to 20th June 1888.
- II. Blanks—14th August 1724 to January 1726, and some minutes incomplete, and others wanting.

76. SKYE—

- I. 8 leaves of minutes, 1712, found in a butter-shop in Glasgow; an imperfect volume containing several blanks, 3rd April 1775-27th April 1803; also 1786-1889, partly in scroll.
- II. Blank, 1809-23.

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77. UIST—

- I. 3 vols., from 1768 to 1888.
- II. No blanks to speak of.
- III. The old Records previous to 1768 are said to have been lost at sea on their way to be bound in the south.

78. LEWIS—

- I. Records from July 1742 to 1888.
- II. Blanks—(1) 17th March 1766 to 15th July 1767; (2) 22nd November 1768 to 18th August 1772; (3) 7th June 1831 to 26th March 1833; (4) 26th November 1834 to 25th August 1835.

SYNOD OF ORKNEY

79. KIRKWALL—

- I. 7 vols., 1st October 1701–1889.

80. CAIRSTON—

- I. 5 vols., (1) 21st July 1725 to 28th March 1764; (2) 3rd April 1782 to 13th September 1814; (3) 30th September 1814 to 25th February 1846; (4) 11th March 1846 to 30th March 1870; (5) 30th March 1870–89.
- II. Blanks—pages 10 to 16 of vol. i. wanting, relating to 1725–26. Vol. between 1764–82 is lost.

81. NORTH ISLES—

- I. Records from 30th July 1707 to 1888.
- II. Irregularly kept in end of last century.

SYNOD OF SHETLAND

82. LERWICK—

- I. 14th July 1830 to 23rd April 1889.

83. BURRAVOE—

- I. 2 vols., (1) from 21st July 1830 to 21st June 1859; (2) 20th July 1859 to 1888. This Presbytery was formed by Act of Assembly in 1830.

84. OLNAFIRTH—

- I. This Presbytery formed by Act of Assembly in 1848. Minutes from that date to 1888 complete.

IV.—KIRK-SESSION RECORDS IN THE ORDER OF PRESBYTERIES

Note.—There is indicated under I. Records under Custody of Ministers or Session-clerks; under II. Blanks (for explanation as to blanks see Gen. Ass. Report, 1889, p. 1037); and under III. Information as to Missing Records and other explanations. The year stated immediately after name of the Parish is the date of erection. Where no return has been received, there is a blank after the name of the Parish.

1. EDINBURGH

- 1 Calder, Mid.—I. 1604–1905.
- 2 Calder, West.—I. 1645–1905. II. Several blanks.
- 3 Colinton.—I. 1651–1905.
- 4 Corstorphine.—I. 6 vols., 1646–1888. II. Blanks, 1650–52, 1658–92. Some other minutes imperfect.
- 5 Cramond.—I. Partly minutes of joint-meetings of heritors and session, 1651–1905.
- 5A Granton.—Erected, *q.s.*, 1889. I. 14th January 1889 to 30th July 1905.
- 6 Currie.—I. 1691–1905. II. Blank, 1700–14.
- 7 Duddingstone.—I. 2 vols., (1) from July 1710 to May 1877; (2) June 1877 to 1888. II. Blanks from (1) 4th March 1716 to November 1742; (2) November 1755 to March 1776, with occasional intervening entries; (3) June 1797 to March 1806; (4) March 1806 to May 1820.

Edinburgh—

- 8 Abbey, *q.s.*, 1876.—I. 1878–1905.
- 9 Buccleuch, 1859.—I. 1859–1905.
- 10 Canongate.—I. 3rd January 1613–1868 and from 1870 to 1905. II. Cannot state accurately as to blanks, owing to leaves partially burnt. Great number of books were burnt while they were in Tolbooth chambers, principally from the year 1850 to 1860. III. Those awaiting understood to have been burnt. Early existing Records are in General Assembly Library.
- 11 Dean, *q.s.*, 1870.—I. 1870–1905.
- 12 Gaelic, *q.s.*, 1850.—I. 1845–1905.
- 13 Greenside.—I. 1837–1905.

- 14 Greyfriars', New.—I. ¹ 1 vol. 19th Sept. 1723 to 2nd Sept. 1729. 2 vols., 1839–1905.
- 15 Greyfriars', Old.—I. ¹ 1 vol. 21st March 1709 to 7th Dec. 1720; also ¹ 1 vol. Scroll Minutes from 20th Nov. 1727 to 21st Dec. 1730. Minutes in volume entitled "Minute Book, No. 2," from 23rd April 1837 to 1888. II. Record kept in defective form between 10th April 1864 and 22nd January 1871. Only very scanty jottings exist for the meetings between April 1864 and 7th November 1869, and no trace of any meeting in 1870.
- 16 High Church.—I. ¹ 9th Jan. 1707 to 1st Jan. 1708 (List of Elders on flyleaf from 13th Jan. 1702), 1863–1905.
- 17 Lady Glenorchy's, 1862.—I. October 1874–1905. II. Records prior to 1874 wanting.
- 18 Lady Yester's.—I. 1859–1905.
- 19 Morningside, *q.s.*, 1864.—I. Minutes from 22nd October 1839, when the church was opened, to date. II. Blank between 22nd July 1842 and 20th July 1864, date of erection.
- 20 Newington, *q.s.*, 1859.—I. 1859–1905.
- 21 Mayfield, *q.s.*, 1888. I. 1888–1905.
- 22 New Kirk.—I. 1 vol., 4th January 1704 to 2nd January 1705. This volume was acquired with other MSS. purchased at a sale by the Marquis of Breadalbane, and when discovered to be a Church Record was, in July 1888, restored. ¹ Another vol. 15th Feb. 1709 to 1st Sept. 1719.
- 22A Old Kirk, now *q.s.*, 1882.—1884–1905.
- 23 Robertson Memor. (Grange), *q.s.*, 1871.—I. 1872–1905.
- 24 St. Aidan's, *q.s.*, 1887.—I. 1887–1905.
- 25 St. Andrew's.—I. 1842–1905. II. Vol. prior to 1843 lost in that year.
- 26 St. Bernard's, *q.s.*, 1851.—I. 1852–1905.
- 27 St. Cuthbert's.—I. February 1586 to 1905. II. The minutes, 1671–79 and 1688–91, are wanting. The minute-book, 1740–43, is a scroll. III. Careful search has been made for missing Records without success.
- 28 St. David's, *q.s.*, 1874.—I. 1874–1905.
- 29 St. George's.—I. 1814–1905.
- 30 St. John's.—I. 1840–1905.
- 31 St. Leonard's, *q.s.*, 1881.—I. 1881–1905.
- 32 St. Luke's, *q.s.*, 1863.—I. 1863–1905.
- 33 St. Margaret's, *q.s.*, 1886.—I. 1886–1905.
- 34 St. Mary's.—I. Minute-books, 5 vols., 23rd February 1825 to 1905.

¹ These volumes in possession of Edinburgh Town Council.

- 35 St. Michael's, *q.s.*, 1887.—I. 1887-1905.
- 36 St. Stephen's.—I. 1829-1905.
- 37 Tolbooth, *q.s.*, 1873.—I. 1825-1905.
- 38 Trinity College Kirk-session, 1626-1905, 14 old vols.¹
 (1) 6th Jan. 1626 to 7th Dec. 1638; (2) 1st Sept. 1653 to 4th June 1657; (3) 11th June 1657 to 11th Oct. 1666; (4) 18th Oct. 1666 to 29th Dec. 1681; (5) 1st Jan. 1685 to 11th July 1700; (6) 25th July 1700 to 19th Jan. 1701; (7) 30th Jan. 1701 to 28th Dec. 1701; (8) 1st Jan. 1702 to 7th Jan. 1703; (9) 7th Jan. 1703 to 30th Dec. 1703; (10) 11th Jan. 1705 to 27th Sept. 1705; (11) 10th Jan. 1706 to 2nd Jan. 1707; (12) 27th Jan. 1708 to 3rd Dec. 1713; (13) 17th Dec. 1713 to 15th Aug. 1723; (14) 20th May 1830 to 11th May 1850. Also one vol. Roll of General Session and Minutes, 5th Jan. 1657 to 1st Dec. 1699; other vols. modern.
- 39 Tron.—I. 4 vols., 1832-1905. III. Prior Records supposed lost in fire on 15th November 1824. Church not rebuilt till October 1828.
- 40 West Coates, *q.s.*, 1871.—I. 1872-1905.
- 41 West St. Giles's.—I. 1843-1905.
- 42 Gilmerton, *q.s.*, 1860.—I. 1861-1905.
- 43 Kirknewton and East Calder, united 1750.—I. East Calder, 1702-50; Kirknewton, 1645-1905. II. Blank, 1816-40.
- Leith—*
- 44 Newhaven, *q.s.*, 1859.—I. March 1883 to 1905. II. No Records prior to 1883. III. Records awaiting, supposed to have been destroyed.
- 45 North Leith.—I. 1605-1905. II. Blanks, 1678-86, 1697-1701, 1703-5, 1708-12. Several pages also awaiting.
- 46 St. John's, *q.s.*, 1869.—I. 1869-1905, also Records prior to erection.
- 47 St. Thomas's, *q.s.*, 1847.—I. Records from 1847 in custody of minister.
- 48 South Leith.—I. 1597-1905. II. Blank, 1610-30, 1751-69. III. Several old volumes with Registrar-General.
- 49 Liberton.—I. 1639-1905. II. Blanks, 1678-97, 1726-28, 1741-51, 1774-91.
- 50 Portobello, *q.s.*, 1861.—I. 1868-1905.
- 51 Ratho.—I. 1692-1905. II. Some blanks.

¹ These 14 volumes recently recovered from Register House, Edinburgh.

2. LINLITHGOW

- 52 Abercorn.—I. 1691–1905. II. Blank, 1803–8.
- 53 Armadale, *q.s.*, 1886.—I. 1886–88.
- 54 Bathgate.—I. 1633–1905. II. Blanks, 1650–72, 1689–94, 1730–1855.
- 55 Borrowstounness.—I. Records, in 7 vols.: (1) 2nd August 1694 to 11th July 1712; (2) 15th July 1712 to 20th August 1731; (3) 27th July 1742 to 13th March 1766; (4) March 1766 to March 1808; (5) March 1808 to January 1859; (6) 7th July 1867 to 22nd January 1892; (7) 28th March 1892 to date. II. Blanks, 20th August 1731 to 27th July 1742; January 1859 to 7th July 1867. This volume entirely wanting; nothing known of it. III. All bound in good condition.
- 56 Camelon, *q.s.*, 1853.—I. 1841–88.
- 57 Carriden.—I. 1690–1905.
- 58 Dalmeny.—I. 5 vols., 1669–1888. II. Blanks, 1676–91, 1728–1817.
- 59 Ecclesmachan.—I. 1694–1889. II. Some blanks.
- 60 Falkirk.—I. August 1617 to 1905. II. Blanks (1) 1718–22; (2) 1734–38; and (3) 1788–1803.
- 61 Grahamston, *q.s.*, 1875.—I. 1876–88.
- 62 Fauldhouse, *q.s.*, 1872.—I. 1870–88.
- 63 Grangemouth, *q.s.*, 1880.—I. Records, 7th October 1880 to 22nd March 1894. II. One unfinished minute, April 1833. III. Good.
- 64 Kirkliston.—I. Records of Kirk-session: (1) 3rd August 1663 to 22nd August 1687 (with sundry blanks); (2) 4th March 1692 to 16th August 1713; (3) what appears to be draft minutes on leaves stitched, 10th July 1707 to 14th June 1719; (4) 29th March 1818 to 1st March 1846; (5) 15th March 1846 to date. Minutes of Heritors' Meetings, 4th February 1695 to 20th January 1785. Deaconry Book, 3rd May 1731 to 4th February 1752. Kirk-session Account Book, 4 vols.: (1) 6th February 1712 to 3rd November 1719; (2) Eleemosynary Book, 13th November 1751 to 22nd November 1781; (3) 10th February 1782 to 1st November 1821; (4) 1st November 1853 to 20th November 1864. II. Blanks from 22nd August 1687 to 4th March 1692, from 16th August 1713 to 29th March 1818. Nothing known of these missing volumes. III. All in fairly good condition except

- vol. iii. of Kirk-session Records. The leaves are unbound, and tied together with tape.
- 65 Linlithgow.—I. 10 vols.: (1) 1645-1647, 1646-1718; (2) January 1666 to May 1673, and June 1691 to October 1704; (3) January 1711 to October 1729; (4) October 1729 to December 1748; (5) 1748-1789; (6) January 1790 to March 1850; (7) 1850-1873; (8) 1873-1889; (9) 1889-1900; (10) 1900-1905. II. Blanks, several. Vol. Confession of Faith, signed by ministers and elders, 1706-1901.
- 66 Livingstone.—I. Records, December 1641 to 1905. Books kept—"Form and Manner of Discipline" and "Deaconrie Book"; also minutes partly of heritors and partly session meetings.
- 67 Muiravonside.—I. November 1667 to 1905.
- 68 Polmont.—I. 1728-1889. II. Blanks, 1739-42, 1792-99, 1805-10.
- 69 Queensferry.—I. About 13 books, or parts thereof, beginning 1635. II. Blanks: (1) 1657-87; (2) 1763-75; and (3) 1794-1804.
- 70 Slamannan.—I. 5 vols., June 1693 to date.
- 71 Torphichen.—I. 6 vols., 1690 to date.
- 72 Uphall.—I. Records, 1691-1905.
- 73 Whitburn.—I. 1862-1905. III. Older Records with Registrar-General.

3. BIGGAR

- 74 Biggar.—I. (1) 1729-59; (2) 1834-88. II. Nothing older than 1729. Blank from October 1735 to October 1757, and from January 1759 to November 1834. III. Nothing known of older Records. The minute-book ending 1834 is thought to have been lent or lost by a former session-clerk.
- 75 Broughton.—I. 1697-1732. Glenholm, 1703-14; United Parish—Broughton, Kilbucho, and Glenholm, 1856-91. II. Kilbucho awaiting, and several blanks in others. III. Heritors' clerk has old Records of Broughton and Kilbucho.
- 76 Covington and Thankerton.—I. 1774 to date. II. Blanks, 1854-56, when no session.
- 77 Culter.—I. December 1737 to October 1888. II. Blank from 30th September 1845 to 28th October 1869. III. Not known what has become of the Records awaiting, if they were ever written.
- 78 Dolphinton.—I. 1717-1905. II. Blank, 1787-1815.

- 79 Dunsyre.—I. 1694–1905. II. (1) There exist only a few leaves of vol. 1694–1712; (2) blank, 1713–60 and 1836–71.
- 80 Libberton and Quothquhan.—I. 1763–1905.
- 81 Skirling.—I. August 1645 to 1888. II. Blanks, (1) June 1659 to May 1701; (2) March 1713 to April 1718; (3) August 1720 to April 1765.
- 82 Symington.—I. 2 vols., 1782–1834 to date.
- 83 Walston.—I. 4 vols., 1703–1905.
- 84 Wandell and Lamington.—I. 2 vols., 1738–1813 and 1863–88. II. Blanks, 1756–74, 1805–13, 1813–63.

4. PEEBLES

- 85 Drumelzier.—I. Records, vol. i., 4th February 1700 to 2nd October 1809, also in same volume Minutes of Heritors' Meetings from 1814–1839; vol. ii. 1836 to date. Old Records in Register House, Edinburgh. II. Blanks 1809–1836 in vol. i.; 1849–1874 in vol. ii. with exception of two entries in 1869. The following minute occurs under date 4th February 1700: "The Records of Session since Mr. Brown's entry, which may be in the custody of Mr. Richard Brown, late minister at Biggar, who, for the present, lived at Edinburgh." [Mr. Brown was minister from 1649 to 1681, and afterwards from 1690 till 1698.] III. Condition of Records good.
- 86 Eddleston.—I. 1640–1905. II. Blank, 1650–70, 1715–18.
- 87 Innerleithen.—I. (1) Volume, 17th February 1653 to 7th October 1699, containing 60 pages, record of weekly collections and occasional disbursements. Dates not always legible nor consecutive. (2) Minutes of Heritors' Meetings anent the Poor Rates, 2nd June 1774 to 17th December 1778. (3) Income and Expenditure of Kirk-Session, 4th January 1807 to 18th June 1851, and others to date. (4) Five lists of male heads of families in communion with the Church. First list undated, but attested by Moderator of Presbytery; second, 1835–36; third, 25th July 1835; fourth and fifth undated, bound in one volume. (5) Register of Proclamations, 9th December 1855 to date. (6) Kirk-Session Records, 1858 to date. (7) Baptismal Register, 1855 to 1883, and 1883 to date. II. Most of the Records inseparable from Registration of Births, and now in Register House, Edinburgh. III. All in good condition.

- 88 Kirkurd.—I. 1779-1889. II. Blanks, 1793-1818, 1821-44, 1853-77.
- 89 Linton, West.—I. 3 vols., 6th Dec. 1657 to 19th Dec. 1662; (2) 2nd July 1696 to 3rd July 1718. In another part of this volume there seems to have been bound 1709-1716 and 1721-1730, 1730-1755, and then 1760. (3) 1716-1752. (4) 1879 to date. II. Blanks, 1662-1696, 1752-1879, and others.
- 90 Lyne.—I. 3 vols., 1649-1888. II. Several blanks.
- 91 Manor.—I. 1663-1888. II. Blank, 1732-43.
- 92 Newlands.—I. 23 leaves of minutes, &c., 1663-70, 6 leaves 1672-75, and 1838-89. II. Blanks, 1838-42, 1842-48, 1848-68, 1868-72.
- 93 Peebles.—I. 4th Feb. 1657 to 9th June 1678. (2) 10th Feb. 1658 to 20th Aug. 1676. (3) 1st Jan. 1690 to 21st Jan. 1722. (4) 1st Sept. 1723 to 28th Oct. 1753. (5) 5th Dec. 1763 to 30th Aug. 1765. (6) 28th March 1766 to 13th March 1808. (7) 26th April 1808 to 28th Sept. 1812, including Minutes of Heritors' Meetings, 12th July 1808 to 1st Oct. 1812. (8) 1st Oct. 1812 to 28th Aug. 1814, including Heritors' Meetings Dec. 1813 to March 1814. (9) 18th Sept. 1814 to 13th Nov. 1828, Heritors' Meetings 1815-16. (10) May 1827 to 1860. (11) Scroll Records, 1855-1884. (12) April 1861 to June 1892. (13) 28th Oct. 1892 to date. II. 5 Blanks, June 1678 to Jan. 1690; Jan. 1722 to Sept. 1725; Oct. 1753 to Dec. 1763; Aug. 1765 to March 1766; Dec. 1782 to Jan. 1803.
- 94 Stobo.—I. 1754-1889. II. Blank, 1843-54.
- 95 Traquair.—I. 3 vols., 1694-1889. II. Some blanks.
- 96 Tweedsmuir.—I. 1761-1887.
- 97 Walkerburn, *q.s.*, 1883.—I. Minutes of session from December 1878; after erection minutes of session (begin with assessors from Presbytery), April 1885 to 1888.

5. DALKEITH

- 98 Borthwick.—I. 2 vols.: (1) 6th April 1787 to 7th Oct. 1859. (2) 16th March 1860-1905; also Cash-Books of Kirk-Session, July 1734 to Nov. 1792, May 1831-1874.
- 99 Carrington.—I. 6 vols., 1653-89. II. Several blanks.
- 100 Cockpen.—I. 7 vols.: (1) May 2nd 1675 to Oct. 6th 1680. (2) Sept. 17th 1695 to Jan. 27th 1712. (3) Transcription of II. vol. from 17th Sept. 1695 to June 25th 1710, and from May 17th 1713 to April 28th 1728. (4) May 1st 1759 to Jan. 27th 1822.

- (5) Feb. 24th 1822 to March 9th 1841. (6) June 2nd 1841 to January 15th 1876. (7) Feb. 26th 1876-1905. II. Blanks in records, 1675-80; Oct. 1680 to Sept. 1695; Jan. 1712 to May 1713; April 1728 to May 1759.
- 101 Cranstoun. I. 1783-1905.
- 102 Crichton.—I. 1696-1905.
- 103 Dalkeith.—I. 1610-1905. II. Blanks, 1617-32, 1709-11, and 1717-23.
- 104 West, *q.s.*, 1853.—I. Minutes, July 1854 to 1888.
- 105 Fala and Soutra.—I. 5 vols., 1674-1888. II. In vol. 1, 1674-1723, leaves worn and torn, and unable to specify blanks.
- 106 Glencorse.—I. 5 vols., 1692-1889. II. Blanks, 1704-13, 1729-35, 1744-46, and 1749-59.
- 107 Heriot.—I. 1832-88. III. Part with Registrar-General.
- 108 Inveresk.—I. 1651-1889. II. Blanks during ministry of Blackhall, who died 1609; Coult, 1609-51; Millar, 1680-89; Howieson, 1690-1701; and blank, 1719-40.
- 109 Northesk, *q.s.*, 1859.—I. 1860-89.
- 110 Lasswade.—I. 8 vols., 1615-1905. II. Blanks, 1666-99, 1711-46, 1807-15.
- 111 Loanhead, *q.s.*, 1884.—I. 1884-88.
- 112 Newbattle.—I. 1616-1905. II. Blanks, 1628-43, 1663-73.
- 113 New Craighall, *q.s.*, 1886.—I. 1886-88.
- 114 Newton.—I. 1630-1888. II. Blanks, 1640-51, 1671-79, 1696-97.
- 115 Ormiston.—I. 1648-1889. II. Blanks, 1649-83, 1703-30, 1841-81. Some of earlier Registers in the custody of an Elder, tenant of East Mains, were consumed when his house was burned many years ago.
- 116 Penicuik.—I. 1654-1889. II. Blanks, 1662-74, 1790-1812.
- 117 Rosewell, *q.s.*, 1874.—I. 1875 to date.
- 118 Roslin, *q.s.*, 1863.—I. 1864 to date.
- 119 Stobhill, *q.s.*, 1859.—I. 1860 to date.
- 120 Temple.—I. 1697-1905. Register of Collections and Disbursements, 1676-1781.

6. HADDINGTON

- 121 Aberlady.—I. 1 vol., 1835-1905. II. No entry, 1842-62.
- 122 Athelstaneford.—I. 1767-1905.
- 123 Bolton.—I. 1640-1888. II. Blank, 1802-13.

- 124 Cockenzie, *q.s.*, 1885.—1885-88.
- 125 Dirleton.—I. 1655-1888. II. Several blanks.
- 126 Garvald.—I. 1721-1905.
- 127 Gladsmuir.—I. 5 vols., 1692-1889. II. Blanks, 1707-37, 1815-33.
- 128 Haddington.—I. 12 vols., 1629-1888. II. Several blanks.
- 129 Humbie.—I. 1643-77, 1715-1888. II. Blank, 1677-1715.
- 130 Morham.—I. 3 vols. Vol. 1 with Registrar-General, 1712. Vol. 2, 1805-41, Heritors and Poor Law included. Vol. 3, 1832-88, exclusively Session Records.
- 131 North Berwick.—I. 1661-1905. II. Blanks, 1684-99, and 1715-1805.
- 132 Pencaitland.—I. 1633-1905. II. Blanks, 1703-4, 1754-1814.
- 133 Prestonpans.—I. 6 vols., 1596-1889. II. Blanks, 1612-14, 1640-1716, and 1707-41.
- 134 Salton.—I. 1635-1888. II. Blanks, 1646-63, 1748-60.
- 135 Tranent.—I. 1670-1889.
- 136 Yester.—I. 5 vols., 1613-1889. II. Blank, 1715-60.

7. DUNBAR

- 137 Belhaven, *q.s.*, 1863.—I. 1864 to date.
- 138 Cockburnspath.—I. 1843 to date.
- 139 Dunbar.—I. 1854-88. III. Some Records prior to 1854 with Registrar-General.
- 140 Innerwick.—I. 1608-1889. II. Blank, 1688-1695.
- 141 Oldhamstocks.—I. 4 vols., 22nd Sept. 1642 to 19th Oct. 1707, and from Nov. 12th 1752 to 17th Aug. 1761. II. 30th July 1704 to 3rd May 1752. III. Aug. 1761 to 28th June 1805. IV. 11th April 1858-1905. II. Blank 1805-1858.
- 142 Prestonkirk.—I. 1690-1889. II. Blank, 1724-1836.
- 143 Spott.—I. 1662-1888. II. Blank, 1773-99.
- 144 Stenton.—I. 8 vols., 1689-1889. II. Blank, 1793-1826.
- 145 Whitekirk and Tynninghame.—I. 1615-1760; T. united, 1761; W. 1691-1889. II. Several blanks.
- 146 Whittinghame.—I. 8 vols., 1674-1889. II. Blanks, 1690-94 and 1702-17.

8. DUNS

- 147 Abbey St. Bathans.—I. 1720-39 and 1832-74.
- 148 Bunkle and Preston.—I. 1700-1905. II. Blank, 1721-68.

- 149 Cranshaws.—I. 1844–89.
 150 Duns.—I. vol. i., 29th April 1666 to 28th July 1689; vol. ii., 3rd October 1703 to 21st April 1712; vol. iii., 7th December 1712 to 19th January 1718; vol. iv., 23rd January 1718 to 25th December 1720. Vol. v., 1720–1735. II. Blank, 1733–35, 1738–97.
 151 Eccles.—I. 1721–1889. II. Blank, 1753–1832.
 152 Fogo. — I. (1) 1693–1713; (2) 1713–36; leaves of minute-book, 1759–64; and from 1786–95. Records from 1835 to date. Cash book, 1762–1842, and 1862 to date. Leaves of Proclamation Book from 1759–1805 and 1862 to date. II. Blanks, 1736–59, and 1764–86, and 1795–1835. III. Bound Records in good condition.
 153 Greenlaw.—I. 1835–89. II. Blank, 1861–65.
 154 Langton.—I. (1) 25th Feb. 1827 to 6th July 1871. (2) 24th Dec. 1875–1905. III. Records prior to 1827 with Registrar-General.
 155 Longformacus.—I. 3 vols., 1715–1888. II. Several blanks.
 156 Polwarth.—I. 1829–74. About 100 years ago the Parochial Registers were burned with the school-master's house.

9. CHIRNSIDE

- 157 Ayton.—I. 4 vols., 1758–1905. II. Blank, 1761–81.
 158 Chirnside.—I. 1858–1905. Records prior to 1858 have disappeared.
 159 Coldingham.—I. 6 vols., 1694–1889. II. Blank, 1710–26.
 160 Coldstream.—I. 1714–1889.
 161 Edrom.—I. 1771–1889. II. Several blanks.
 162 Eyemouth.—I. 2 vols., 1826–88.
 163 Foulden.—I. (1) 1821–77; (2) 1877–88. II. Blanks, (1) 1821–34; (2) 1835–41; (3) 1841–48; (4) 1848–68. There appears to have been no meetings during these periods, at least no minutes recorded. III. Not aware of any other Records in existence.
 164 Houndwood, *q.s.*, 1851.—I. 1851–89.
 165 Hutton and Fishwick.—I. 1649–1889. II. Blanks, 1677–1730 and 1792–1858.
 166 Ladykirk.—I. 3 vols., 1697–1888. II. Several blanks, and 1762–1835 blank.
 167 Mordington.—I. 1736–1888. III. Part with Registrar-General.
 168 Swinton:—Simpri.—I. 1699–1761. II. Blank, 1715–

KIRK SESSION RECORDS

223

34. Swinton.—I. 1690-1889. United 1761. II. Blank, 1706-1820.
 169 Whitsome.—I. 3 vols., 1834-89. II. Blanks, 1837-39, 1844-47.

10. KELSO

- 170 Ednam.—I. 1666 to date. II. Blank, 1792-1821.
 171 Kelso.—I. 1622-1749. II. Blanks, 1661-68, 1689-92.
 172 North, *q.s.*, 1868.—I. 1868-89.
 173 Linton.—I. (1) Jan. 1732 to May 1745; (2) Oct. 1783; (3) Jan. 1796 to March 1798; (4) Feb. 1836 to 1888. II. Blanks, (1) May 1745 to Oct. 1783; (2) Oct. 1783 to Jan. 1796; (3) March 1798 to Feb. 1836. III. Nothing known of those lost.
 174 Makerstoun.—I. 2 vols., 1716 to date.
 175 Morebattle.—I. April 1726 to 1888. II. Blanks, (1) Dec. 1737 to April 1771; (2) Feb. 1777 to Feb. 1803. Some other short blanks, when probably no meetings held.
 176 Nenthorn.—I. Oct. 1842-88. II. No blanks of importance. III. Minute-book commencing 1842 is marked No. 7. The previous Records seem to have been lost.
 177 Roxburgh.—I. 1704-1905. II. Blanks, 1780-1820, 1842-43.
 178 Sprouston.—I. 1650-1889. II. Blanks, 1656-62, 1673-91, 1700-9, 1712-22, 1769-71.
 179 Stitchel.—I. 1 vol., 1834-89. III. Prior Records with Registrar-General.
 180 Yetholm.—I. 4 vols., (1) April 1691 to April 1734; (2) May 1805 to July 1836; (3) July 1836 to Feb. 1861; (4) March 1861 to 1888. II. Blank, 1734-1805. III. Records awaiting are with Registrar-General, Edinburgh. In 1849¹ it was reported by the minister that the oldest records were destroyed accidentally by the family of one of the former ministers of the parish.

11. JEDBURGH

- 181 Ancrum.—I. 2 vols., March 1704 to date. II. Blank from Dec. 1772 to Feb. 1836. About 1850 minister of parish reported, "before 1703 this parish had a

¹ See Turnbull's Memoranda, pub. *circa* 1850, containing returns of Parochial Records made by ministers.

- Parochial Register which is understood to be *in retentis* by some of the Church Courts."
- 182 Bedrule.—I. 1839-1905. Minute of 1839 mentions 2 bound and 3 stitched volumes handed over by Session-Clerk. Supposed now to be in Register House.
- 183 Cavers.—I. 1758-1889. II. Blank, 1791-1834.
- 184 Crailing.—I. 1708-1889.
- 185 Eckford.—I. 4 vols., May 1694 to 1888. II. Blank, July 1754 to July 1843.
- 186 Edgerston, *q.s.*, 1855.—I. 1856-88.
- 187 Hawick.—I. 1833-90.
- 188 St. John's, *q.s.*, 1881.—I. 1881-90.
- 189 St. Mary's, *q.s.*, 1860.—I. 1860-90.
- 190 Hopekirk.—I. 1800-88. II. No blanks. III. One Record, 1725-32, said to be in hands of Miss Sibbald, resident in parish.
- 191 Hounam.—I. August 1706 to 1888. II. Part of minute, Jan. 1864, cut out.
- 192 Jedburgh.—I. Nov. 1844 to 1888. II. No blanks. III. Nothing known of Records prior to 1844.
- 193 Kirkton.—I. 1705-1890. II. Several blanks.
- 194 Minto.—I. Records, 1703-30; 1730-43; 1832-92. Heritors and Session-Book, 1761-94; 1749-73. Session-Book, Financial, 1792-1812; ditto, 1813-52; ditto, 1852-92. II. 1743-1832. III. Condition good, binding here and there defective.
- 195 Oxnam.—I. 1700-1888. II. Blank, 1756.
- 196 Southdean.—I. 1708-1888, and of suppressed parish of Abbotrule, 1755-62. II. Blank, 1789-97.
- 197 Teviothead, 1850.—I. 1850-88.
- 198 Wilton.—I. 6 vols., 1694-1888. II. Blank, 1809-20.

12. EARLSTON

- 199 Channelkirk.—I. 3 vols., 1734-1889. II. Blanks, 1800-3.
- 200 Earlston.—I. 1730-1888. II. Numerous blanks specified, but nothing to show that there had been meetings.
- 201 Gordon.—I. 1682-1888. II. Blanks, 1697-1818 and 1818-35.
- 202 Lauder.—I. 5 vols., 1677-1888. II. Blanks, 1688-1707, 1708-19, 1719-33.
- 203 Legerwood.—I. 3 vols., 1690-1888. II. Blank, 1690-

1717. III. In 1690, late schoolmaster had a register which was not recovered.
 204 Mertoun.—I. 1697-1888. II. Blank, 1766-1845.
 205 Smailholm.—I. 1700-1888.
 206 Stow.—I. 7 vols., 1626-1890. II. Blank, 1682-90, and other occasional blanks.
 207 Westruther.—I. 1655-1889. II. Blanks, 1655-59, 1660-78, 1682-1704.

13. SELKIRK

- 208 Ashkirk.—I. 2 vols., 1695 to date. II. 1798-1848.
 209 Bowden.—I. 1692-1888. II. Blank, 1819-32.
 210 Caddonfoot, *q.s.*, 1867.—I. July 1867 to 1888.
 211 Ettrick.—I. 6 vols., 1693-1888. II. Blank, 1703-7, vol. 1820-32 awanting, and several short blanks. III. Vol. 1 with Registrar-General.
 212 Galashiels.—I. 1672-1888.
 213 Ladhope, *q.s.*, 1855.—I. 1875-88.
 214 West Church, *q.s.*, 1874.—I. 2 vols., 1874-88.
 215 Kirkhope, 1851.—I. 1852-88.
 216 Lilliesleaf.—I. 1649 to date. II. Blanks, 1736-37 and 1782-1816.
 217 Maxton.—I. 1722 to date. II. Several blanks. III. Records 1691-1707 and 1716-17 with Registrar-General.
 218 Melrose.—I. (1) Nov. 1642 to Nov. 1660; (2) Jan. 1668 to July 1720; (3) March 1741-1888. II. Blanks, (1) Nov. 1660 to Jan. 1668; (2) July 1720 to March 1741. III. Nothing known as to missing Records.
 219 Robertson.—I. 1679-1889. II. Blank, 1689-1822.
 220 St. Boswell's.—I. 1691-1888. II. Blank, 1753-1837 and 1857-70. III. Nothing known of the Records awanting.
 221 Selkirk.—I. 5 vols., 1726-1888.
 222 Heatherlie, *q.s.*, 1885.—I. 1885-88.
 223 Yarrow.—I. 1763-1888. II. Several blanks.

14. LOCHMABEN

- 224 Applegarth.—I. 1694-1905.
 225 Dalton.—I. April 1723-1888. II. Blank, August 1766 to Nov. 1800. III. Nothing known.
 226 Dryfesdale.—I. 1855-88.
 227 Hutton and Corrie.—I. (1) Jan. 1745-72 (Hutton); (2) May 1858-88 (Hutton). II. Certain old Records

- of Hutton and Corrie with Registrar-General.
 III. Prior to 1858 some Session Records were destroyed by fire in a former session-clerk's house. Not known what period these covered.
- 228 Johnstone.—I. Sept. 1734–1888. The first book states that before that date there were no Records.
- 229 Kirkmichael and Garvel.—I. (1) August 1727 to Jan. 1759; (2) June 1759 to Nov. 1814; (3) 1814–88. II. Blank, 1759–1815, and during vacancies.
- 230 Kirkpatrick-Juxta.—I. 1692–1889. II. 1734–54; 1763–68; 1841–65.
- 231 Lochmaben.—I. 1765–1888. II. Blanks, (1) April 1788 to Jan. 1796; (2) Dec. 1798 to Oct. 1799; (3) May 1876 to June 1880. III. Not known as to Records wanting.
- 232 Moffat.—I. 14 vols., April 1782–1888.
- 233 Mouswald.—I. Current Records of recent date. III. Some Records with Registrar-General, and one vol. in University of Edinburgh Library.
- 234 St. Mungo.—I. The only records are (1) register of births and baptisms, and (2) Proclamation Register.
- 235 Tundergarth.—I. 23rd Aug. 1827 to 30th July 1905. II. Blanks, 1845–1863, 1866–1872, 1880–1888, 1888–1896.
- 236 Wamphray.—I. Sept. 1750–59; 1794–1823; 1842–92. II. 1759–94 blank, except intromissions with collections. 1823–42 blank, except meetings of Session and Heritors for distribution of Poor's Funds, contained in Heritors' minutes. III. Three books containing records of collections from 1750 to 1846; and the Kirk-Session appear to have met at stated intervals and certified the accounts. All in good condition, except a duplicate copy of the collections from 1758 to 1794, which also contains the Records (minutes) from 1794 to 1800.

15. LANGHOLM

- 237 Canonbie.—I. 5 vols., 1694 to date. II. On fly-leaf of vol. i. is this history: "This fragment of the Records of the Session of Canonbie was saved by the Rev. Mr. Donaldson; the rest, which brought down these Records till the year 1734, having been wantonly mutilated and destroyed. Rebound 1828." Blank, 1717–34.
- 238 Castleton.—I. 5 vols., 1660–1905. II. Several blanks:

78 pages of vol. i. said to be taken away by Cromwell's soldiers "to light their pipes."

- 239 Eskdalemuir.—I. 1703-1887.
- 240 Ewes.—I. 1694-1888. II. Blank, 1740-49, 1776-77 (illegible), 1817-19. III. Minute-Book, 1646-64, disappeared between 1855-62.
- 241 Half-Morton.—I. 7th May 1840-1905.
- 242 Langholm.—I. Wauchope and Half-Morton Minutes, 1691-99; Langholm, 1726-1888. II. Blanks, Wauchope and Half-Morton, 1699 to 1726.
- 243 Westerkirk.—I. Oct. 1693-1888; July 1739 to April 1749.

16. ANNAN

- 244 Annan.—I. 3 vols., 1805-90.
- 245 Greenknowe, *q.s.*, 1873.—I. 1873-88.
- 246 Brydekirk, *q.s.*, 1853.—I. 1834-92.
- 247 Cummertrees.—I. 1831-88. II. Blank, 1846-53.
- 248 Dornock.—I. 1835-88.
- 249 Graitney.—I. 5 vols., from 7th June 1730 to 15th April 1739, from 15th April 1739 to 24th June 1749, from 6th July 1766 to 27th Oct. 1771, from 1st Nov. 1772 to 14th Jan. 1789, from 10th June 1860 to 5th August 1892 (still in use). II. 1749-66, nearly a year between 1771-72; 1789-1860. III. A volume of Records sent to Register House in terms of Registration Act. All in fair condition.
- 250 Hoddam.—I. 1832-89.
- 251 Kirkpatrick-Fleming.—I. 1783-1889. II. Blank, 1836-65.
- 252 Kirtle, *q.s.*, 1883.—I. 1883-89.
- 253 Middlebie.—I. 2 vols., 1820-88.
- 254 Ruthwell.—I. 1843-89.

17. DUMFRIES

- 255 Caerlaverock.—I. 1871-89.
 - 256 Colvend and Southwick.—4 vols., 1715-1889. II. Blanks, 1759-62, 1774-75, 1788-94. III. Vol. iii., 1812-43, with Registrar-General.
 - 257 Dalbeattie, *q.s.*, 1864.—I. 1864-88.
- Dumfries*—
- 258 St. Michael's.—I. 17 vols., 1668 to date.
 - 259 Greyfriars'.—No separate Records. See under St. Michael's.
 - 260 St. Mary's, *q.s.*

228 THE BENEFICE LECTURES

- 261 Dunscore.—I. 1763-1889. II. Blanks, 1780-1806, 1813-22.
- 262 Holywood.—I. 1699-1889. II. Blank, 1812-22.
- 263 Kirkbean.—I. 1714-1888. II. Blank, 1720-28.
- 264 Kirkgunzeon.—I. 1705-1888. II. Full of blanks, 1780-1800.
- 265 Kirkmahoe.—I. 1748-1888.
- 266 Kirkpatrick-Durham.—I. 3 vols., Feb. 1694-1888. II. In vol. i. various blanks.
- 267 Kirkpatrick-Irongray.—I. 5 vols., (1) June 1691 to Jan. 1700; (2) July 1743 to Sept. 1773; (3) Oct. 1773 to May 1818; (4) June 1818 to August 1819; (5) August 1830-88. II. Blanks—(1) 1700-43, and (2) 1819-30.
- 268 Lochrutton.—1733-1888. II. Blanks, 1735-62, 1763-82, 1810-18, 1823-56.
- 269 Maxwelltown, *q.s.*—I. 1872-88.
- 270 Newabbey.—I. 1690-1888.
- 271 Terregles.—I. 4 vols., 1716-1889. II. Blank, 1789-1826.
- 272 Tinwald.—I. 2 vols., 1762-1889.
- 273 Torthorwald.—I. 5 vols., 1696-1889.
- 274 Troqueer.—I. 1690-1888. II. Blanks, 1703-5, 1709-14, 1722-25, 1733-36, 1737-51, 1777-78, 1782-92.
- 275 Urr.—I. 3 vols., 5th April 1807 to 14th Nov. 1847; Nov. 1847 to 4th Jan. 1869; 7th Sept. 1873 to Jan. 1893. II. Blanks, 4th Jan. 1869 to 7th Sept. 1873. III. All in good condition.

18. PENPONT

- 276 Closeburn.—I. 1780 to date.
- 277 Durisdeer.—I. 1771-1888. II. Blanks, Feb. 1782 to March 1818, and 26th Dec. 1847 to May 1855.
- 278 Glencairn.—I. 1693-1894. II. Blanks, 1694-1701, 1712-18, 1743-1832.
- 279 Keir.—I. 1692-1888. II. Blank, 1784-1834.
- 280 Kirkconnel.—I. 1732-1888. II. Blanks, 1760-62, 1776-95.
- 281 Morton.—I. 1687-1889. II. No blanks of any consequence.
- 282 Penpont.—I. 1833 to present date. A fire in the manse during ministry of Mr. Murray consumed Parochial Records prior to 1728.
- 283 Sanquhar.—I. Feb. 1786-1888.

- 284 Tynron.—1784-1888.
 285 Wanlockhead, *q.s.*, 1861.—1861 to date.

19. STRANRAER

- 286 Arnsheen, *q.s.*, 1872.—I. 1872-88.
 287 Ballantrae.—I. May 1815-88.
 288 Colmonell.—I. 1641-1889. II. Blanks, 1662-1759, 1815-22.
 289 Glenapp, *q.s.*, 1874.—I. 1876-88.
 290 Inch.—I. 1730-88. II. Some slight blanks.
 291 Kirkcolm.—I. 1792-1888. II. Blank, 1811-22.
 292 Kirkmaiden.—I. 5 vols., 1698- (supposed) 1888.
 293 Leswalt.—I. 20th Jan. 1822 to 30th April 1905. II. Blanks, 5th June 1893 to 13th July 1845, 4th Feb. 1877 to 15th March 1878.
 294 Lochryan, *q.s.*, 1858.—I. 1859-88.
 295 Luce, New.—I. 8 vols., 1694-1888. II. Several leaves awanting, others imperfect.
 296 Luce, Old.—I. Records, 3 vols., 12th Oct. 1724 to 17th Sept. 1775, 30th Dec. 1821 to 27th March 1853, 24th April 1853 to date. Register of Poor Monies, 1740-79, 1822-53. Register of baptisms, 1855-67. II. 1775-1821. III. Frail though decipherable.
 297 Portpatrick.—I. 1727-1888.
 298 Sheuchan, *q.s.*, 1868.—I. 1868-88.
 299 Stoneykirk.—I. 4 vols. 1739-1905. Cash-Book, 1739-1839.
 300 Stranraer.—I. 1695-1888. II. Blanks, 1819-21, 1824-28, 1841-46.

20. WIGTOWN

- 301 Bargrennan, *q.s.*, 1862.—I. 1863-88.
 302 Glasserton.—I. 3 vols., Nov. 1700-1888. II. Blanks, (1) Nov. 1750 to July 1761; (2) April 1772 to May 1814; (3) 1814-47 defective.
 303 Kirkinner.—I. 3 vols., 1702-1888. II. Blanks, (1) April 1714 to April 1745; (2) April 1750 to Nov. 1770.
 304 Kirkcowan.—I. 5 vols., 1826-89.
 305 Kirkmabreck.—I. 1703-1889. II. Blank, 1782-1823.
 306 Mochrum.—I. 7 vols., and separate parcel in sheets. 1720-1888 includes accounts.
 307 Monigaff.—I. 1694-1888.

230 THE BENEFICE LECTURES

- 308 Penninghame.—I. 1696 to date.
- 309 Sorby.—I. 5 vols., 1700–1889. II. Blanks—1704–65,
1775–1812, 1821–26.
- 310 Whithorn.—I. 2 vols., 1712–1888. II. Blank, 1722–
1866.
- 311 Wigtown.—I. 1701–1888. II. Minutes are imperfect
and incomplete prior to 1872.

21. KIRKCUDBRIGHT

- 312 Anwoth.—I. 4 vols., 1747 to date. II. Several blanks.
- 313 Auchencairn, *q.s.*, 1856.—I. 1856–88.
- 314 Balmaclellan.—I. 1781–1889; blank, 1862–66.
- 315 Balmaghie.—I. 1768–1888. II. No record, 1777–1839.
- 316 Borgue.—I. 1753–1889. II. Blanks, 1782–1825,
1862–67.
- 317 Buittle.—I. 4 vols., 1779–1905.
- 318 Carsphairn.—I. 3 vols., 1774–1888. II. Blank,
1811–20.
- 319 Castle-Douglas, *q.s.*, 1873.—I. 1874–88.
- 320 Corsock, *q.s.*, 1863.—I. 1863–88.
- 321 Crossmichael.—I. 1735–1888. II. Blank, 1811–14.
- 322 Dalry.—I. 1827–88.
- 323 Girthon.—I. 1694–1905. II. Blanks, August 1702 to
Dec. 1729, and April 1743 to June 1821. III. Por-
tions said to have been removed to Edinburgh many
years ago.
- 324 Kells.—I. 5 vols., 1693–1888. II. Blanks, (1) July
1730 to Sept. 1773; (2) Oct. 1813 to Dec. 1826;
(3) Nov. 1828 to May 1855.
- 325 Kelton.—I. 1715–1889. II. Several blanks. Minutes
complete from 1839. III. Older Records with
Registrar-General.
- 326 Kirkcudbright.—I. (1) 1692–1704; (2) 1747–1805;
(3) 1821–35; (4) Oct. 1844–88. II. Blank, Oct.
1835 to Oct. 1844.
- 327 Parton.—I. 1830–88. II. Blank, 1856–63.
- 328 Rerrick.—I. 4 vols.: (1) 18th Dec. 1751 to 1st June
1793. (2) 10th Nov. 1793 to 9th Dec. 1827. (3)
30th Dec. 1827 to 22nd May 1870. (4) July 1870
to 1905. II. Blanks in vol. ii. from 19th July 1795 to
21st April 1797, and 17th July 1824 to 24th Oct. 1824.
- 329 Tongland.—I. 1822–88. II. Blanks, 1823–26, 1841–57.
- 330 Twynholm.—I. 4 vols., 1730–1890. II. Blanks, 1741–
62, 1804–35.

22. AYR

- 331 Alloway, *q.s.*, 1860.—1858-89.
 332 Auchinleck.—I. 1752-1888. II. Portion of Record 1745-52 inserted after minute, dated 1803. III. Old vol. commencing 1693 in Registrar-General's Office.
 333 Ayr—Old and New Churches.—I. 1604-1709, 1711-18, 1727-1813, and 1834-88.
 334 Newton on Ayr, 1779.—I. 1779-1888.
 335 Wallacetown, *q.s.*, 1874.—I. Apparently no Records.
 336 Barr.—I. 1781-1888.
 337 Catrine, *q.s.*, 1871.—I. 1871-89.
 338 Coylton.—I. 1700-1888. II. Blanks, 1703-23, 1739-48.
 339 Craigie.—I. 2 vols., 1775-1888.
 340 Crosshill, *q.s.*, 1854.—I. 1854-88.
 341 Cumnock, New.—I. 2 vols., 1833-88.
 342 Cumnock, Old.—I. 6 vols., 1704-1888. II. Vol. iv. missing, supposed to be at the Manse.
 343 Dailly.—I. 1691-1889. II. Blanks, 1703-11, 1759-99.
 344 Dalmellington.—I. 1641-1888. II. Blanks, 1720-28, 1789-1824.
 345 Dalrymple.—I. 5 vols., 1700-1888. II. Blanks, 1712-17, in 1718, and 1718-26.
 346 Dundonald.—I. 9 vols., 1602-1888. II. Blanks, 1612-28, 1643-1702, 1871-83.
 347 Fisherton, *q.s.*, 1862.—I. 1881-88.
 348 Fullarton, *q.s.*, 1874.—I. 1874-90.
 349 Galston.—I. Portions of books, 1568-72, 1626-30; books, 1632-55, 1692-1754, 1754-1888.
 350 Girvan.—I. 1848-88.
 351 South, *q.s.*, 1875.—I. 1876-89.
 352 Glenbuck, *q.s.*, 1882.—I. 1883-88.
 353 Kirkmichael.—I. 12 vols., 1692-1888.
 354 Kirkoswald.—I. 1620-1888. II. Blank, Oct. 1660 to Dec. 1694.
 355 Mauchline.—I. 1699-1888. II. Many blanks here and there. See "Old Church Life in Scotland" for particulars. III. A report that some Records were lost in a shipwreck near Isle of Man.
 356 Maybole.—I. 4 vols., 1777-1888.
 357 West, *q.s.*, 1862.—I. 1863-1889.
 358 Monkton.—I. 1615-1888. II. Blanks, 1664-88, 1729-75.
 359 Muirkirk.—I. 4 vols., 1666-1888. II. Periodic blanks of wide intervals all through the Records.
 360 Ochiltree.—I. 5 vols., and fragment, 1695-1888. II.

- Blanks, August 1696 to June 1725; March 1729 to April 1764; and June 1849 to Oct. 1855.
- 361 Patna, *q.s.*, 1877.—I. 1878–88.
- 362 Quivox, St.—I. 2 vols., 1821–88.
- 363 Riccarton.—I. 2 vols., 1787–1888.
- 364 Sorn.—I. 1692–1860. II. Blanks, 1741–52, 1763–91.
- 365 Stair.—I. 1808–88.
- 366 Straiton.—I. 1732–1888.
- 367 Symington.—I. 3 vols., 1689–1888. II. Blanks, 1705–16, 1721–23, 1737–78, and 1816–38.
- 368 Tarbolton.—I. 1795–1888. II. Blanks, 1814–29, 1849–51.
- 369 Troon, *q.s.*, 1878.—I. 1838–1888 [including pre-erection minutes].

23. IRVINE.

- 370 Ardrossan.—I. 6 vols., 1691–1888. II. Blanks, 1693–1739, 1789–1813.
- 371 New Parish, *q.s.*, 1851.—I. 1858–88.
- 372 Beith.—I. 6 vols., 1701–1888. II. Blanks, 1757–78, 1781–83, 1788–1838.
- 373 Crosshouse, *q.s.*, 1882.—I. 1882–88.
- 374 Dalry.—I. 1693–1888. II. Blank, 1766–1821.
- 375 Dregghorn.—I. 4 vols., 1656–1888.
- 376 Dunlop.—I. 4 vols., 1766–1888. In first vol. no year mentioned.
- 377 Fenwick.—I. 1646–1888. II. Blanks, 1664–73, 1677–83, 1685–91, 1699–1703, 1775–85. III. Principal Records, 1664–99, with Registrar-General.
- 378 Fergushill, *q.s.*, 1886.—I. 1886–88.
- 379 Hurlford, *q.s.*, 1874.—I. 1875–88.
- 380 Irvine.—I. 1709–1888. II. Blank, 1750–84; vol. awaiting.
- 381 Kilbirnie.—I. 1688–1888. II. Blank, 1715–38.
- 382 Kilbride, West.—I. 5 vols.—vol. i. consisting of a leaf, 19th Oct. 1706 to 21st May 1707; vol. ii. 16th May 1802 to 4th July 1834; iii., 7th Aug. 1834 to 17th May 1859; and iv., 1859–1902; v., 1902–1905. Also Cash-Books dating from 1770–1905. II. Blank, 1707–1802.

Kilmarnock—

- 383 High.—I. 2 vols., 1811–88.
- 384 Low.—I. 14 vols., 1646–1888. II. No Record during the Revolution period.

- 385 St. Andrew's, *q.s.*, 1867.—I. 1868–88.
- 386 St. Marnock's, *q.s.*, 1862.—I. 1863–88.
- 387 Kilmaurs.—I. 2 vols., 1698–1888. II. Blank, 1718–1858. III. Action against late session-clerk for vol., but he stated it had gone amissing.
- 388 Kilwinning.—I. 1656–1888. II. Blanks, 1684–88, 1699–1721, 1723–26, 1726–1738, 1738–1803.
- 389 Loudoun.—I. 1759–1888.
- 390 Stevenston.—I. 3 vols., 1700–1888.
- 391 Stewarton.—I. 1758–76, 1810–88.

24. PAISLEY

- 392 Barrhead, *q.s.*, 1868.—I. 1852–88 [including pre-erection minutes].
- 393 Eastwood.—I. 5 vols., 1689–1888. II. Blanks, 1762–95; but heritors' (and kirk-session) minutes, 1763–96, contain *quasi* session minutes.
- 394 Elderslie, *q.s.*, 1862.—I. 2 vols., 22nd Jan. 1848 to 3rd Nov. 1862, 2nd March 1863 to date.
- 395 Houstoun.—I. 3 vols., 1797–1888. II. A few pages of first vol. awanting.
- 396 Bridge of Weir, *q.s.*, 1887.—I. 1885–89.
- 397 Inchinnan.—I. 6 vols., 1737–1888. II. Blanks, Dec. 1754–1824.
- 398 Johnstone, *q.s.*, 1865.—I. 1835–89.
- 399 Kilbarchan.—I. 1834–88. III. Old registers with Registrar-General.
- 400 Lavern, *q.s.*, 1866.—I. 1837–88. II. Blank, 1847–66.
- 401 Linwood, *q.s.*, 1880.—I. 1880–89.
- 402 Lochwinnoch.—I. 5 vols., 1691–1888. II. Blank, 1760–77.
- 403 Mearns.—I. 1692–1888. II. Blank, 1701 to Feb. 1834.
- 403^a Greenbank, Busby erected, *q.s.*, 1889.
- 404 Neilston.—I. 1753–1888.

Paisley—

- 405 Abbey.—I. 5 vols., 1699–1888.
- 406 High, 1782.—I. 7 vols., 1784–1888. II. Blank, Oct. 1788 to Jan. 1794.
- 407 Low, or St. George's, 1782.
- 408 Martyrs', *q.s.*, 1874.—I. 1875–88.
- 409 Middle, 1782.—I. 1785–1888.
- 410 North, *q.s.*, 1874.—I. 1836–90.
- 411 St. Columba's, *q.s.*, 1851.—I. 1858–89.
- 412 South, *q.s.*, 1878.—I. 1875–90.

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- 413 Pollokshaws, *q.s.*, 1862.—I. 1862–88.
 414 Renfrew.—I. 1691–1888. II. Blanks—May 1700 to Jan. 1731; and Nov. 1739 to Jan. 1828.

25. GREENOCK

- 415 Cumbrae.—I. 4 vols., 1730–1888.
 416 Erskine.—I. 3 vols., 1773–1889. II. Blank, 1809–16.
 417 Fairlie, *q.s.*, 1876.—I. 1876–88.
 418 Gourock, *q.s.*, 1857.—I. 1858–89.

Greenock—

- 419 Cartsburn, *q.s.*, 1866.—I. 1885–88.
 420 East, 1809.—I. 1809–88.
 421 Gaelic, *q.s.*, 1855.—I. 1855–88.
 422 Ladyburn, *q.s.*, 1882.—I. 1882–88.
 423 Middle, 1741.—I. 1741–1888.
 424 North, *q.s.*, 1872.—I. 1864–89.
 425 South, *q.s.*, 1875.—I. 1877–88.
 426 Wellpark, *q.s.*, 1881.—I. 1881–88.
 427 West.—I. 1694 to date. II. Blanks—1713–27, 1771–74, 1787–90.
 428 Inverkip.—I. 1850–1905. III. Old records accidentally burned, 1850.
 429 Kilmalcolm.—I. 1707–1888. II. Blanks—(1) Jan. 1728–88; (2) Nov. 1860–73.
 430 Langbank, *q.s.*, 1875.—I. 1875–88.
 431 Largs.—I. 2 vols., 1814–88.
 432 Port-Glasgow.—I. 5 vols., 1731–1889.
 433 Newark, *q.s.*, 1885.—I. 1855–89. II. Several blanks.
 434 Skelmorlie, *q.s.*, 1860.—I. 1870–88.

26. HAMILTON

- 435 Airdrie, *q.s.*, 1867.—I. 1868–89.
 436 Flowerhill, *q.s.*, 1875.—I. 1876–89.
 437 Avondale.—I. 1734–1888. II. Blank, 1757–79.
 438 Baillieston, *q.s.*, 1872.—I. 1873–88.
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 444 Calderhead, *q.s.*, 1872.—I. 1872–78.
 445 Cambuslang.—I. 1658–1888. II. Occasional blanks.
 446 Cambusnethan.—I. 1704–1888. II. Blank, 1739–1821.
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- 448 Clarkston, *q.s.*, 1869.—I. 1873–88.
- 449 Cleland, *q.s.*, 1882.—I. 1883–89.
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- 452 Dalserf.—I. 5 vols., 1738–1888. II. Blank, 1759–1809.
- 453 Dalziel.—I. 5 vols., 1644–1888. II. Blank, March 1683 to August 1697. No minutes, April 1745 to Feb. 1797, there being no session.
- 454 South Church, *q.s.*, 1880.—I. 1880–88.
- 455 Gartsherrie, *q.s.*, 1858.—I. 1858–88.
- 456 Garturk, *q.s.*, 1870.—I. 2 vols., 1870–88.
- 457 Glasford.—I. 3 vols., 1692–1888. II. Blank, 1722–33.

Hamilton—

- 458 Old and New Churches.—I. 1645–1888. II. Blanks—1667–73, 1673–92, 1775–82, 1782–84. Vol. 1695–1739 lost.
- 459 Burnbank, *q.s.*, 1882.—I. 1882–88.
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- 461 Harthill and Benhar, *q.s.*, 1878.—I. 1877–89.
- 462 Holytown, *q.s.*, 1863.—I. 2 vols., 1860–88 [including pre-erection minutes].
- 463 Kilbride, East.—I. 1720–1889. II. Several blanks.
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- 465 Monkland, New, 1650.—I. 6 vols., 1691–1888. II. Certain blanks when there was no session-clerk. III. Records prior to 1691 were kept by an old session-clerk, and were not recovered, although minutes bear that he was prosecuted before sheriff.
- 466 Monkland, Old.—I. 6 vols., 1684–88. II. Blanks in each vol.
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- 468 Stonehouse.—I. 4 vols., 1696–1888. II. Blank, 1761–1801.
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27. LANARK

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- 474 Carnwath.—I. 1821–90. II. Blanks, 1846–79.
- 475 Carstairs.—I. 3 vols., 1672–1890.

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- 476 Crawford.—I. 4 vols., from 3rd Feb. 1751 to 24th Nov. 1782, from 8th Dec. 1782 to 18th July 1813, from 3rd August 1813 to 3rd August 1845, from 4th Oct. 1845 to present time. II. None. III. All in good condition.
- 477 Crawfordjohn and Abington.—I. 1693–1889. II. Blank, 1709–14.
- 478 Douglas.—I. 1692–1749 (wholly in leaves), 1748–1889. II. Blanks—1781–94, 1794–1815, 1846–47.
- 479 Forth, *q.s.*, 1881.—I. 1881–88.
- 480 Kirkfieldbank, *q.s.*, 1884.—I. 1884–86.
- 481 Lanark.—I. 9 vols., 1699–1890.
- 482 St. Leonard's, *q.s.*, 1873.—I. 1875–89.
- 483 Law, *q.s.*, 1885.—I. 1885–90.
- 484 Leadhills, *q.s.*, 1867.—I. 1868–89.
- 485 Lesmahagow.—I. 4 vols., 1768–1892.
- 486 Pettinain.—I. 1689–1888.
- 487 Wiston and Robertson.—I. 1689–1905. II. There are numerous blanks, the books having been sent to Register House, Edinburgh, many years ago, and returned after leaves with Registrations had been eliminated.

28. DUMBARTON

- 488 Alexandria, *q.s.*, 1866.—I. 1840–88. II. Blank, 1843–66.
- 489 Arrochar.—I. 1844–88.
- 490 Baldernock.—I. 4 vols., 1690–1888.
- 491 Balfron.—I. 2 vols., 1691–1888. II. Blank, 1778–1826.
- 492 Bonhill.—I. 1841–88.
- 493 Buchanan.—I. 1806–88. II. Blank, 1836–48.
- 494 Cardross.—I. 1727–34, 1810–73, and 1873–88. II. No minute-books, 1734–1810.
- 495 Craigrownie, *q.s.*, 1864.—I. 1 vol.
- 496 Drymen.—I. 3 vols., 1693–1888. II. Blank, 1740–1831 (supposed to be lost in a fire).
- 497 Dumbarton.—I. 10 vols., 1667–1889. II. Vol. of 1620 lost; several leaves of 1667 vol. wanting.
- 498 Dalreoch, *q.s.*, 1873.—I. 1873–88.
- 499 Knoxland, *q.s.*, 1886.—I. 1886–88.
- 500 Duntocher, *q.s.*, 1882.—I. 1882–89.
- 501 Fintry.—I. 1632–59. II. Blanks—1659–67, 1689–1727.
- 502 Garelochhead, *q.s.*, 1873.—I. 1865–88.

- 503 Helensburgh, *q.s.*, 1862.—I. 1862-88.
 504 West, *q.s.*, 1883.—I. 1883-88.
 505 Jamestown, *q.s.*, 1873.—I. 1873-88.
 506 Killearn.—I. 3 vols., 1694-1888. II. Blanks—1717-27, 1743-1834.
 507 Kilmaronock.—I. 9 vols., 1646-1905. II. First book. 1646-1728, imperfectly kept. The whole include other entries than minutes of session.
 508 Kilpatrick, New.—I. 1693-1889. II. Blank, 1721-65.
 509 Kilpatrick, Old.—I. 3 vols., 1745-1888.
 510 Luss.—I. 3 vols., 1711-1888. II. Blanks—Oct. 1752 to August 1789, and Oct. 1799-1822.
 511 Milngavie, *q.s.*, 1873.—I. 1 vol.
 512 Renton, *q.s.*, 1870.—I. 1870-88.
 513 Roseneath.—I. 1766-1888. II. Blanks—May 1806 to Nov. 1834, Dec. 1837 to Nov. 1854, and August 1856 to Dec. 1859. No portions awaiting.
 514 Row.—I. 1719-1889. II. Blanks, 1724-31, 1734-60, 1793-1832.
 515 St. James', Clydebank, *q.s.*, 1876.—I. 1876-88.
 516 Strathblane.—I. 4 vols., 1651-1888. II. Blanks—1693-1705, 1763-69.

29. GLASGOW

- 517 Banton, *q.s.*, 1880.—I. 1883-89.
 518 Cadder.—I. 1688-1889. II. Blank, 1737-91.
 519 Campsie.—I. 1689-1889.
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 521 Cathcart.—I. 5 vols., 1700-1889.
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 523 Condorrat, *q.s.*, 1883.—I. 1883-90.
 524 Cumbernauld.—I. (1) Lenzie, 1666-1720; (2) United parish, 1727-1890. II. Blanks—1688-97, 1720-27, 1746-1822, 1860-73.
 525 Eaglesham.—I. 3 vols., 1651-1889. II. Blank, 1700-22.

Glasgow—

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 528 Barony.—I. 1637-1890. II. Blank, 1638-75.
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30. INVERARY.

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31. DUNOON

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32. KINTYRE

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33. ISLA AND JURA

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34. LORN

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35. MULL

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- 671 Torosay.—I. 1829–88. II. Blanks—1841–56, 1859–80.
- 672 Tiree. I. 28th May 1775–1905. II. Blank, 1865–1893. Records prior 1775 lost through legal firm in Edinburgh.
- 673 Ulva, *q.s.*, 1845.—I. 1883–88.

36. ABERTARFF

- 674 Ballachulish and Ardgour, *q.s.*, 1845.—1 vol. to 1888.
- 675 Boleskine.—I. 1801–1889. II. Blank, 1857–59.

- 676 Duncansburgh, *q.s.*, 1860.—I. 1861–89.
 677 Fort-Augustus, *q.s.*, 1883.—I. 1883–90.
 678 Glengarry, *q.s.*, 1867.—I. No dates given.
 679 Kilmallie.—I. 1836–88. II. Blank, 1855–88.
 680 Kilmonivaig.—I. 1842–89.
 681 Laggan.—I. 2 vols., 1775–1888.

37. DUNKELD

- 682 Auchtergaven.—I. 1753–89. II. Blank, 1779–1808.
 683 Blair-Athole.—I. 8 vols., 1718–1892. II. Blanks, 1723–48.
 684 Caputh.—I. 3 vols., 1784–1889.
 685 Cargill.—I. 2 vols., 1708–1889. II. Early vol. with Registrar-General.
 686 Clunie.—I. 1796–1889.
 687 Dunkeld and Dowally.—I. 2 vols., 27th Oct. 1712 to 31st March 1793, 1877–1905.
 688 Dunkeld, Little.—I. 5 vols., 1809–88.
 689 Glenshee, *q.s.*, 1858.—I. 1859–88.
 690 Kinclaven.—I. 1725–1889. II. Blanks—1781–93, 1795–1858, 1859–77.
 691 Kirkmichael.—I. (1) 1725–28; (2) 1767–70; (3) 1820–25; (4) 1855–63; (5) 1849–92. II. Several blanks. III. Vol. 1784–1813 destroyed by the Rev. D. Macdonald, late minister. The oldest book partially destroyed by fire.
 692 Lethendy and Kinloch.—I. 1697–1890.
 693 Moulin.—I. 10 vols., 1707–1888. II. Blank, 1726–36, as recorded in minute of later date.
 694 Rattray.—I. 1656–1890. II. Blanks, 1716–74, 1774–87.
 695 Tenandry I, *q.s.*, 1851.—I. 1837–88 (partly prior to erection).

38. WEEM

- 696 Amulree, *q.s.*, 1871.—I. 1871–1905.
 697 Braes of Rannoch, *q.s.*, 1885.—I. 1885–90.
 698 Dull.—I. 1717–1889.
 699 Fortingall.—I. 1754–1889.
 700 Foss.—I. 1843–90.
 701 Grandtully, *q.s.*, 1883.—I. 1883–88.
 702 Innerwick in Glenlyon, *q.s.*, 1845.—I. 1873–88.
 703 Kenmore.—I. 1769–1888. III. Partly with Registrar-General.
 704 Killin.—I. 1771–1888.

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- 705 Kinloch-Rannoch, *q.s.*, 1845.—I. 1832-89. II. Blanks—1843-46, 1858-69.
- 706 Logierait.—I. 9 vols., 1639-1889. II. Blanks—1664-1716, 1729-40.
- 707 Strathfillan, *q.s.*, 1882.—I. 1882-89.
- 708 Weem.—I. 7 vols., 1705-1888. II. Blank, 1706-38.

39. PERTH

- 709 Aberdalgie.—I. 3 vols., 1613-1888. II. Blanks—1656-1691, 1717-36, 1778-81. III. Vol. 1613-56, with Registrar-General.
- 710 Abernethy.—I. 3 vols., 1690-1888. II. Blanks—1702-48 and 1800-9. III. Part with Registrar-General.
- 711 Collace.—I. 3 vols., 1713-1889. II. Blanks—1742-60, 1838-48.
- 712 Dron.—I. 6 vols., 1632 to 21st May 1682, 12th Aug. 1683 to 24th Feb. 1717, 3rd March 1717 to 11th Nov. 1750, 9th May 1758 to 28th Dec. 1794, 1st Jan. 1795 to 28th Feb. 1808, 23rd Jan. 1837-1905. II. Blanks, 1652-57, 1658-76, 1750-1758, 1808-1837; also 1 vol., "fine copy of the whole printed Acts of the Generall Assemblies of thi Church of Scotland," 27th Nov. 1638 to 6th Aug. 1649.
- 713 Dunbarney.—I. Vol. I. 1594, other dates undecipherable. Vol. II. missing. III. Register of Baptisms 3rd Aug. 1657 to 20th Aug. 1682. Distribution to Poor, 1655-1682. IV. Register of K. S. Acts, 6th Sept. 1682 to 22nd July 1702. V. 22nd July 1702 to 11th Sept. 1717. VI. Sept. 1717 to Aug. 1744. VII. Aug. 1744 to June 1800. (Records from Aug. 1745 to Nov. 1748 lost.) VIII. 25th May 1794 to 5th Dec. 1730. IX. Jan. 1831 to 31st Dec. 1876. X. 27th May 1877 to 1905. "The Register of Baptisms, beginning on page 152, opposite, is continued from the small quarto Register of Baptisms, beginning in the year 1594, which is marked on the back and on its title-page as Vol. I., and is the oldest Register in the hands of the Kirk-session, known to be extant, at present (*i.e.* 1838), as appears from an inventory of the existing Registers, inserted in the minutes of Session (dated 10th October 1751). But, it appears, from the minutes of the 31st of March, and of the 6th and 13th of October 1678 (p. 68), that there was then at that period *another volume*, among the books

of the late Mr. John Wemys, minister here, which the Session were anxious to obtain from his relations—and on its recovery a receipt for it was given by the Kirk-session, as recorded in the minutes of 21st November 1680 (p. 142), but *this volume seems now to be irrecoverably lost*—very probably it may have commenced soon after the Reformation, perhaps about 1568, or somewhat later, and ended April 1657, where this volume begins." II. Several blanks. III. 3 vols., with Registrar-General.

- 714 Errol.—I. 1660–1890.
- 715 Forgandenny.—I. 1741–1889. II. Blank, 1836–66.
- 716 Forteviot.—I. 2 vols., 1768–1888. II. Blanks—1809–12, 1817–24. III. An old vol. with Registrar-General.
- 717 Kilspindie and Rait.—I. 1712–1888. II. Blank, 1774–89. III. There is reference in a minute to loss of 2 old vols.
- 718 Kinfauns.—I. 1629–1889. II. Several blanks.
- 719 Logiealmond, *q.s.*, 1854.—I. 1855–89.
- 720 Madoes, St.—I. 3 vols., 1596–1889.
- 721 Martins, St.—I. 1686, 1749–1778, 1795–1826, 1826–1896, 1896–1905. II. Blank, 1778–1794. Records amissing. The 1686 volume gone amissing during recent vacancy.
- 722 Methven.—I. 1701–1889.
- 723 Moneydie.—I. 5 vols., 1655–1888. II. Blanks—1666–1670, 1690–1717. III. Part with Registrar-General, part lost.

Perth—

- 724 East.—I. 1808–89.
- 725 Kinnoull.—I. 1698–1890.
- 726 Middle.—I. 1577–1889. II. Blanks—1560–77, 1624–31, 1642–65, 1686–92.
- 727 St. Leonard's, *q.s.*, 1865.—I. 1866–88.
- 728 St. Paul's.—I. 1808–88.
- 729 West.—I. 1808–88.
- 730 Redgorton.—I. 1823–89.
- 731 Rhynd.—I. 2 vols., 1767–84, 1784–1889. II. Some blanks from lost records. III. Old vols., from 1698 with Registrar-General.
- 732 Scone.—I. 1716–1889. II. Blanks—1740–62, 1772–1832.
- 733 Stanley, *q.s.*, 1877.—I. 1877–90.
- 734 Tibbermore.—I. 1785–1905.

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40. AUCHTERARDER

- 735 Ardoch.—I. 2 vols., 1834-1905. II. Blank, 1843-57.
 736 Auchterarder.—I. 1675-1905. II. Blanks—1712-59,
 1822-34.
 737 Blackford.—I. 1768-1905.
 738 Comrie.—I. 1747-1890.
 739 Crieff.—I. 1689-1891. II. Several blanks.
 740 West, *q.s.*, 1864.—I. 1864-88.
 741 Dunning.—I. 2 vols., 1783-1889. II. Blank, 1797-
 1833. III. 3 vols., 1691-1783 in Register House,
 Edinburgh.
 742 Foulis-Wester.—I. 3 vols., 1802-89. II. Old Records
 with Registrar-General from 1674. Blank, 1721-39.
 743 Gask.—I. 1669-1889. II. Blank, 1679-1783. III.
 Part with Registrar-General.
 744 Glendevon.—I. 1801-89.
 745 Madderty.—I. (1) 1800-81; (2) 1891 to date. II.
 Blanks, part 1843, 1881-91.
 746 Monzie.—I. 1691-1888.
 747 Monzievaird and Strowan.—I. 1752-1905. II. Blanks
 —1784-86, 1794-1829.
 748 Muthill.—I. 4 vols., 1704-1889. II. Blank, 1676-
 1691. Probably in Edinburgh.
 749 Trinity-Gask.—I. 5 vols., 1641-1889. II. Blanks—
 1661-1728, 1739-55, and 1763-70.

41. STIRLING

- 750 Airth.—I. 1795-1889. II. Blank, 1812-13.
 751 Alloa and Tullibody.—I. 1609-1889 (partly scrolls).
 II. Several blanks.
 752 Alva.—I. 8 vols., 1664-1888. II. Blanks—Feb. 1679
 to April 1681, and June 1690 to July 1696.
 753 Bannockburn, *q.s.*, 1867.—I. 15th Dec. 1883-1905.
 754 Bonnybridge, *q.s.*, 1878.—I. 1878-90.
 755 Bothkennar.—I. 1722-1905. II. Blank, 1853-63—no
 minutes kept.
 756 Clackmannan.—I. 1627-1890. II. Blanks—1690-96,
 1816-20, 1831-32.
 757 Denny.—I. 1742-1890.
 758 Dollar.—I. 1702-1889. II. Blank, 1711-42.
 759 Gargunnoch.—I. 1625-1889. II. Blank, 1660-98.
 760 Hags, *q.s.*, 1875.—I. 1840-88, partly prior to erection.
 761 Larbert and Dunipace.—I. 1744-1888. II. Blank,
 1819-51.

- 762 Plean, *q.s.*, 1879.—I. 1879–88.
 763 Sauchie, *q.s.*, 1877.—I. 1878–92.
 764 St. Ninians.—I. 13 vols., 22nd Nov. 1653, 3rd Nov. 1892.

Stirling—

- 765 East.—I. 1597–1889. II. Blanks—1649–55, 1677–95, 1701–24.
 766 Marykirk, *q.s.*, 1878.—I. 1878–88.
 767 North } Entries under Stirling East apply to these
 768 West } congregations.

42. DUNBLANE

- 769 Aberfoyle.—I. 1740–1890. II. Blanks—1744–73, 1851–53.
 770 Balquhiddie.—I. 1856–88. II. Earlier records with Registrar-General.
 771 Bridge of Allan, *q.s.*, 1868.—I. 1868–88.
 772 Buchlyvie, *q.s.*, 1876.—I. 1876–88.
 773 Callander.—I. 4 vols., 1715–1889.
 774 Dunblane.—I. 8 vols., 1652–1889. II. Blanks—1688–92 and 1714–30.
 775 Gartmore, *q.s.*, 1869.—I. 1870–91.
 776 Kilmadock.—I. 1652–85 (defective), 1693–1703 (pretty full), 1734–1804, 1804–72, 1872 to date. II. 1685–93, 1703–34; a few Minutes scarcely legible before and after 1705. III. From 1734 to date in good condition, the others are both defective and ill-bound.
 777 Kincardine.—I. 1728–1888. II. Blank, Jan. 1736 to Jan. 1789.
 778 Kippen.—I. 4 vols., 1746–1888. II. Blank, Jan. 1761 to April 1772.
 779 Lecropt.—I. 1727–1888.
 780 Logie.—I. 1686–1889. II. Blanks—1700–44, 1774–94.
 781 Norriston, *q.s.*, 1877.—I. 1858–89.
 782 Port of Menteith.
 783 Tillicoultry.—I. 1640–1888. II. Blank, 1703–44.
 784 Trossachs, *q.s.*, 1866.—I. 1867–88.
 785 Tulliallan.—I. 1673–1888.

43. DUNFERMLINE

- 786 Aberdour.—I. 1649–1889. II. Blank, 1676–97.
 787 Beath.—I. 1649–1674, 1691–1731, 1750–1905. II. Blanks—1674–1691, 1731–1750.

- 788 Carnock.—I. 5 vols., 1699-1841.
 789 Culross.—I. 11 vols., 1629-1890. II. Blanks—1657-76,
 1684-93.
 790 Dalgety.—I. 7 vols., 1644-1888. II. Blanks—1662-
 96, 1709-17. III. 2 vols., 1644-62, with Registrar-
 General.

Dunfermline—

- 791 Abbey.—I. 13 vols., 1640-1890. II. Blank, 1689-
 1701.
 792 North Church, *q.s.*, 1855.—I. 1855-88.
 793 St. Andrew's, *q.s.*, 1851.—I. 1835-91.
 794 Inverkeithing.—I. 1688-1890. II. Blank, 1698-1721.
 795 Mossgreen, *q.s.*, 1879.—I. 1879-88.
 796 Saline.—I. 3 vols., 1704-1888. II. Blanks—1714-47,
 1876-82.
 797 Torryburn.—I. 7 vols., 1695-1891. II. Several blanks.

44. KINROSS

- 798 Arngask.—I. 3 vols., 1780-1888. II. 4 vols., 1688-
 1780 lost.
 799 Ballingry.—I. 6 vols., 1669-1888. II. Several blanks.
 800 Blairingone, *q.s.*, 1860.—I. 1841-88, partly prior to
 erection.
 801 Cleish.—I. 1651-1888. II. Blanks—1687-1701, 1731-
 43, 1773-90.
 802 Fossoway.—I. 1798-1888.
 803 Kinross.—I. 7 vols., 1699-1890.
 804 Muckhart.—I. 1787-1889.
 805 Orwell.—I. 1827-88.
 806 Portmoak.—I. 1703-1888.

45. KIRKCALDY

- 807 Auchterderran.—I. 6 vols., 1663-1890. III. Vol. I.
 undated.
 808 Auchtertool.—I. 3 vols., 1738-1890. II. Blank, 1799-
 1806.
 809 Burntisland.
 810 Dysart.—I. 9 vols., 1619-1889. II. Blanks in 1645
 and 1648, and from 1658-95.
 811 Kennoway.—I. 1654-1888. II. Blanks in 1667, 1674,
 and from 1682-1690.
 812 Kinghorn.—I. 1607-1889. II. Blanks—1610-22,
 1632-39, 1647-1716.
 813 Kinglassie.—I. 1648-1890.

Kirkcaldy—

- 814 Abbotshall.—I. 1650-1889. II. Blank, 1660-1793.
 815 Invertiel, *q.s.*, 1869.—I. 1870-88.
 816 Kirkcaldy Parish.—I. 1614-1889. II. Several blanks.
 817 Pathhead, *q.s.*, 1859.—I. 1859-88.
 818 Raith, *q.s.*, 1884.—I. 1878-89.
 819 St. James's, *q.s.*, 1872.—I. 1854-1905.
 820 Leslie.—I. 1690-1888. II. Blanks—1705-13, 1742-60, 1845-48.
 821 Lochgelly, *q.s.*, 1868.—I. 1867-88.
 822 Markinch.—I. 1626-1888. II. Blanks—1646-50, 1665-80, and 1715-98.
 823 Methil, *q.s.*, 1876.—I. 1877-89.
 824 Milton of Balgonie, *q.s.*, 1876.—I. 1876-88.
 825 Scoonie (Leven).—6th Nov. 1626 to 11th June 1905. II. Blanks 1655-1764, supposed to have been burned in Heritor's house.
 826 Thornton, *q.s.*, 1878.—I. 1878-88.
 827 Wemyss.—I. 7 vols., 1645-1888. II. Vol. 1742-99 awanting.
 828 West Wemyss, *q.s.*, 1875.—Records few and unimportant.

46. CUPAR

- 829 Abbie.—I. 1721-1905.
 830 Auchtermuchty.—I. 6 vols., 1649 to 1658, 1701 to 1733, 1733 to 1765, 1765 to 1779, 1832 to 1863, 1863 to date. II. Blank from 1658 to 1701, and from 1799 to 1832; nothing known of missing volumes. III. Good condition.
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Cupar—

- 836 Old Church.—I. 12 vols., 1634-1888. II. Blank, Feb. 1825 to May 1831.
 837 St. Michael's.—No records separate from Old Parish Church.
 838 Dairsie.—I. 1640-1890.
 839 Dunbog.—I. 5 vols., 1666-1888. II. Blank, May 1730 to March 1748—vol. awanting.

- 840 Falkland.—I. 13 vols., 1643-1888. II. Five blanks between 1706 and 1772.
- 841 Flisk.—I. 1697-1888. II. Blank, April 1850 to 1859. Occasional periods where apparently no meetings.
- 842 Freuchie, *q.s.*, 1880.—I. 1880-90.
- 843 Kettle.—I. Records, 6 vols.: (1) 5th Feb. 1682 to 8th Jan. 1699; (2) 22nd Jan. 1669 to 13th March 1719; (3) 3rd April 1719 to 7th March 1731; (4) 15th Jan. 1743 to 7th Dec. 1775; (5) 5th June 1778 to 5th Dec. 1881; (6) 26th Jan. 1881 to date. II. Blanks, from 7th March 1731 to 15th Jan. 1743, and from 7th Dec. 1775 to 5th June 1778. Nothing known of missing volumes. II. All in good condition except vol. iv., the beginning of which is undecipherable, but has recently been rebound by Kirk-session.
- 844 Kilmany.—I. 1696-1888. II. Blanks—1729-30, 1776-92, 1803-13, 1821-31.
- 845 Ladybank, *q.s.*, 1882.—I. 1882-88.
- 846 Logie.—I. 1720-1888.
- 847 Monimail.—I. 1626-1889. II. Blanks—1644-90, 1698-1705, 1706-25.
- 848 Moonzie.—I. 1693-1888.
- 849 Newburgh.—I. 1652-1889.
- 850 Springfield, *q.s.*, 1865.—I. 1865-88.
- 851 Strathmiglo.—I. 1817-88.

47. ST. ANDREWS

- 852 Abercrombie (St. Monance).—I. 1597-1889. II. Blanks—1617-29, 1723-24.
- 853 Anstruther, East.—I. 7 vols., 1654-1888.
- 854 Anstruther, West.—I. 1676-1890.
- 855 Cameron.—I. 1694-1888. II. Blank, 1739-1833.
- 856 Carnbee.—I. Records, 1817-60, 1860 to date. Minutes and Cash-book 1742-48; ditto, 1762-81; ditto, 1782-1805; ditto, 1806-47. Cash-book 1847 to date; Proclamation Register 1849 to date.
- 857 Cellardyke, *q.s.*, 1883.—I. 1883-1905.
- 858 Crail.—I. A few leaves of minutes 1561-64; also minutes 1648-84. III. Several vols., with the Registrar-General.
- 859 Dunino.—I. 7 vols. 1647-1889.
- 860 Elie.—I. 4 vols., 1639-88. II. Blank, 1687-1732—evidently a whole book lost.

KIRK SESSION RECORDS 251

- 861 Ferry-Port-on-Craig.—I. 6 vols., 1613-1888. II. Blank, 1674-1710.
- 862 Forgan.—I. 4 vols., 1695-1888. II. Blanks—1700-3, 1741-67. III. In 1696 the old Records were in hands of a Mr. Strachan, St. Andrews, who refused to deliver them.
- 863 Kemback.—I. 7 vols., 1657-1888. II. Several blanks.
- 864 Kilconquhar.—I. Records from 4th June 1637 to date. II. Not certain if there be any blanks. III. From 1755-1803 Minutes are less regular and formal, being mixed up with accounts. Good condition, and well bound.
- 865 Kilrenny.—I. 1712-1888.
- 866 Kingsbarns.—I. 1630-1888. II. Blank, 1654-80.
- 867 Largo.—I. 1670-1889.
- 868 Largoward, *q.s.*, 1860.—I. 1860-88.
- 869 Leuchars.—I. 4 vols., 1666-1889.
- 870 Newburn.—I. 1628-1889. III. Vol. 1768-1818 in Register House.
- 871 Newport, *q.s.*, 1875.—I. 1875-90.
- 872 Pittenweem.—I. 9 vols., 1653-1888. II. Several blanks.
- 873 St. Andrews.—I. 1772-1905. II. Several vols. wanting. III. 2 vols. 1559-1582 and 1582-1600 are in the Library of St. Andrews University. It is not known how they got there.
- 874 St. Leonard's.—I. 1663-1905.
- 875 Strathkinness, *q.s.*, 1860.—I. 1860-88

48. MEIGLE

- 876 Airlie.—I. 1847-1905.
- 877 Alyth.—I. 1669-1888 (including heritors' minutes, 1786-92). II. Blanks—1683-1737, 1783-92, 1825-55. III. See Registrar-General's detailed list.
- 878 Ardler, *q.s.*, 1885.—I. 1885-1905.
- 879 Bendochy.—I. 1 vol., 1849-88.
- 880 Blairgowrie.—I. 1702-1870. II. Some blanks and 1 vol. amissing.
- 881 St. Mary's, *q.s.*, 1879.—I. 1879-88.
- 882 Coupar-Angus.—I. 1682-1889. II. Blanks—1687-88, 1698-99, 1702-3, 1726-40, 1822-25.
- 883 Eassie and Nevay.—I. 1721-1888. II. Blanks.—1755-1813, 1814, 1815-29.
- 884 Glenisla.—I. 3 vols., 1704-1888. II. Blanks—1709-19, 1804-23.

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- 885 Kettins.—I. 4 vols., 1682-1889.
- 886 Kilry, *q.s.*, 1879.—I. 1880-8.
- 887 Kingoldrum.—I. 1802-1887.
- 888 Lintrathen.—I. 5 vols., 1664-1888. II. Blank, 1701-14. III. 2 vols. with Registrar-General—viz., 1717-40 and 1740-72.
- 889 Meigle.—I. 1851-90.
- 890 Newtyle.—I. 6 vols., 1648-1888. II. Blank, 1711-17.
- 891 Persie, *q.s.*, 1859.—I. 1859-88.
- 892 Ruthven.—I. 1823-88.

49. FORFAR

- 893 Aberlemno.—I. 5 vols., 1706-1890. II. Blanks—1716-31, 1819-25.
- 894 Clova, *q.s.*, 1860.—I. 2 vols., 1748-1889. II. Blanks—1774-1802, except entry 1794, and 1856-64.
- 895 Cortachy.—I. 4 vols., 1659-1889. II. Blanks—1687-97, 1732-48.
- 896 Dunnichen.—I. 2 vols., 1771-1888.
- 897 Forfar.—I. 1693-1891. II. Blank, 1801-35.
- 898 St. James's, *q.s.*, 1872.—I. 1872-89.
- 899 Glamis.—I. 3 vols., 1719-1889. II. Blank, 1747-1883.
- 900 Glenprosen, *q.s.*, 1874.—I. 1874-89.
- 901 Inverarity.—I. 1710-1888.
- 902 Kinnettles.
- 903 Kirriemuir.—I. 1716-1890. II. The old Records were taken possession of in 1713, by Rev. James Rait, and were never afterwards recovered.
- 904 South Church, *q.s.*, 1870.—I. 1870-89.
- 905 Oathlaw.—I. 9 vols., 1716-1888. II. Blank, 1751-72. Irregular, 1716-41 and 1772-1808.
- 906 Rescobie.—I. 1677-1889.
- 907 Tannadice.—I. 1723-1889. II. Blanks, 1746-50, 1774-86.

50. DUNDEE

- 908 Abernyte.—I. 1820-89. III. Part with Registrar-General. Others retained by a former session-clerk
- 909 Auchterhouse.—I. 1655-77, 1702-1889. II. Several blanks.
- 910 Broughty Ferry, *q.s.*, 1863.—I. 1864-89.
- 911 St. Stephen's, *q.s.*, 1875.—I. 1870-89. II. Blank, 1872-75.

Dundee—

- 912 Chapelshade, *q.s.*, 1872.—I. 1875-88.
- 913 Clepington, *q.s.*, 1885.—I. 1885-88.
- 914 Logie, *q.s.*, 1877.—I. 1877-89.
- 915 Rosebank, *q.s.*, 1875.
- 916 St. Andrew's, *q.s.*, 1873.—I. 1816-22, 1822-44, 1844-1870, 1870-1873, 1873-1905. Kirk-session possess Inventory of 69 books, papers, and documents.
- 917 St. Clement's (Steeple).—I. No Records separate from general Kirk-session of Dundee.
- 918 St. David's.—I. Records are embraced in the Records of parish of Dundee.
- 919 St. Enoch's.
- 920 St. John's (Cross). Records embraced in General Kirk-session of Dundee.
- 921 St. Mark's, *q.s.*, 1871.—I. 1871-1889.
- 922 St. Mary's (East).—I. 1682-1889.
- 923 St. Matthew's, *q.s.*, 1885.—I. 1885-88.
- 924 St. Paul's (South).—No Records apart from parish of Dundee.
- 925 Wallacetown, *q.s.*, 1874.—I. 1876-1889.
- 926 Inchtute.—I. 1771-1889.
- 927 Kinnaird.—I. 3 vols., 1633-1889. II. Blank, 1683-1835.
- 928 Liff and Benvie.—I. 1686-1892. II. 1690-1704, 1720-26, 1726-50, intermittent entries; 1750-86, 8 vols.
- 929 Lochee, *q.s.*, 1880.—I. 1880-90.
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51. BRECHIN

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 954 Stracathro.—I. 1709-88. II. 1723-47.

52. ARBROATH

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53. FORDOUN

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54. ABERDEEN

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 1001 St. George's-in-the-West, *q.s.*, 1880.—I. 1880-1905.
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- 1004 West, 1828.—I. 1828-88.
- 1005 Woodside, *q.s.*, 1862.—1863-88.
- 1006 Banchory-Devenick.—I. 7 vols., 1708-1888. II. Blank, 1714-16, never copied in.
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55. KINCARDINE O'NEIL

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- 1023 Birse.—I. 1698-1889. II. Blanks—1707-26 and 1744-65.
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- 1031 Glenmuick, &c.,—I. 1661-1888. II. Blanks—1696-99, 1726-48, and 1760-92.

- 1032 Kincardine O'Neil (Ballater).—I. 1710-1890. II. Blank, 1736-1803.
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 1036 Strachan.—I. 1823-88. II. Blanks—1824-32, 1837-42.
 1037 Tarland and Migvie.—1799-1888.
 1038 Torphins, *q.s.*, 1876.—I. 1876-88.

56. ALFORD

- 1039 Alford.—I. 1717-1888. II. Blank, 1800-45; but no regular minutes till 1850.
 1040 Auchindoir.—I. 2 vols., 1694-1752; 1 vol. 1753-1829. III. Records existing are with Registrar-General.
 1041 Cabrach.—I. 1731-1888. II. Blank, 1794-1824.
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 1043 Clatt.—I. 1661-1888. II. Several blanks. III. Some Records with Registrar-General.
 1044 Glenbucket.—I. 1777-1888. II. Blank, 1856-66.
 1045 Keig.—I. 1740-1888. II. Blanks—1743-53, 1849-58, 1859-73. All the earlier Records prior to 1740 were accidentally burnt.
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 1047 Kildrummy.—I. 3 vols., 1673-1888. II. Several blanks—chief blank, 1771-95.
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57. GARIOCH

- 1053 Bourtie.—I. 4 vols., 1709-1888.
 1054 Chapel of Garioch.—I. 7 vols., 1714-1889.

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58. ELLON

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59. DEER

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- 1082 Deer, New.—I. 1705-1888. II. Blank, 1727-95.
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63. ABERLOUR

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- 1146 Rothes.—I. 5 vols., 1720-1888.

64. ABERNETHY

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- 1151 Duthill.—I. 1820-88.
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- 1156 Rothiemurchus, *q.s.*, 1859.—I. 1839-1889. III. Old vol. with Registrar-General.
- 1157 Tomintoul, *q.s.*, 1845.—I. 2 vols., 1833-88, partly pre-erection. II. Blanks—1843-57 and 1870-74. III. First Blank through loss of vol. sent for attestation by Presbytery.

65. ELGIN

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- 1160 Burghead, *q.s.*, 1867.—I. 1867-88.
- 1161 Drainy.—I. 1666-1905.
- 1162 Duffus.—I. 1631-1888. II. Blanks—1632-38, 1832-39, and 1840-45.
- 1163 Elgin.—I. 1584-1888. II. Blanks, 1605-13, 1675-82, 1770-80, 1783-1841.
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66. FORRES

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- 1173 Rafford.—I. 1668-1888. II. Blanks—1709-22, 1733-38, 1789-1839.

67. NAIRN

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- 1177 Cawdor.—I. 1719 to date.
- 1178 Croy.—I. 3 vols., 1645 to date. II. Blanks—1691-1717 and 1776-1823.
- 1179 Nairn.—I. 1812-1905.

68. INVERNESS

- 1180 Daviot.—I. 1771-1889. II. Blank, 1788-1843. III. Portion with Registrar-General.

- 1181 Does.—I. 1821-71. II. Several blanks.
 1182 Erchless, *q.s.*, 1884.—I. 1885-88.
 1182A Glenmoriston.—I. 5th Feb. 1892-4th April 1905.

Inverness—

- 1183 High.—I. 1688-1888. II. Blank, 1711-30.
 1184 Gaelic.—Included in High Church.
 1185 West. Included in High Church.
 1186 Kiltarlity.—“I have been able to trace no Kirk-session Records in this parish until about two years ago, when the vacancy took place through the death of my predecessor. Since then a Record has been kept. It is supposed that there were Records up to about forty years ago. What became of them I have never been able to find out—Feb. 23, 1894.”
 1187 Kirkhill.—I. 1748-1889. II. Several blanks.
 1188 Moy and Dalarossie.—I. 2 vols., 1742-1888. II. Blanks—1780-85, 1790-91, 1803-7, 1843-45.
 1189 Petty.—I. 8 vols., 1643-1888. II. Several blanks. In 1765 there is a Minute of Session complaining that “previous Session Clerks had taken away the Records for not being paid their fees.”
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69. CHANONRY

- 1191 Avoch.—I. 1728-1888.
 1192 Cromarty.—I. 4 vols., 1678-1888. II. Blank, 1690-1738.
 1193 Fortrose, *q.s.* No Kirk-session. No Records.
 1194 Killearnan.—I. 3 vols., 1744-97.
 1195 Knockbain.—I. 2 vols., 1750-1888.
 1196 Resolis.—I. 1822-87.
 1197 Rosemarkie.—I. 1737-1888. II. Blank, 1781-1815.

70. DINGWALL

- 1198 Alness.—I. 1873-88. II. Old Records taken away and lost about 1769; later Records destroyed when manse burnt, 1862.
 1199 Carnoch, *q.s.*, 1864.—I. 1882-88.
 1200 Contin.—I. 1793-1888.
 1201 Dingwall.—I. 1674-1888. II. Numerous blanks.
 1202 Fodderty.—I. 1826-88. II. Blanks—1845-50, 1850-59, 1859-62.
 1203 Kinlochluichart, *q.s.*, 1864.—I. 1870-88.

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- 1204 Kilmorack.—I. 1876–88.
- 1205 Kiltearn.—I. 1705–1888. II. Blanks—1713–22, 1722–70, 1846–75. III. Part with Registrar-General.
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71. TAIN

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72. DORNOCH

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73. TONGUE

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- 1231 Kinlochbervie, *q.s.*, 1846.—I. 1835–88. Few minutes, minister states no standing session since 1836.
- 1232 Strathy, *q.s.* 1846. I. 22nd Aug. 1834 to 24th Nov. 1839; 1878–9; 1892–1905. II. Blanks, 1839–1878; 1879–1892.
- 1233 Tongue.—I. 1890–1903. II. None. III. During vacancy 1888–9 all papers left by predecessor burnt by tradesmen while repairing manse.

74. CAITHNESS

- 1234 Berriedale, *q.s.* and P. 1846. I. 22nd June 1901 to 24th June 1905.
 1235 Bower.—I. One volume. II. Prior Record 1789–1855 in Register House. III. Old volume reported to have been taken by school-master.
 1236 Canisbay.—I. 1652–1905. II. Blank—1664–1706, and other blanks.
 1237 Dunnet.—I. 1786–1905.
 1238 Halkirk.—I. 1785–1889. II. Blank, 1843–45. In 1849, it was reported that “the Old Registers of the parish were destroyed years ago by ill-disposed persons.”
 1239 Keiss, *q.s.*, 1846.—I. 1851–88. II. Blank, 1858–80.
 1240 Latheron.—I. 1775–1889. II. Blank, 1776–1809.
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 1242 Olrick.—I. 4 vols., 1699–1905. II. Blanks—1819–25, 1846–60.
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75. LOHCARRON

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 1249 Gairloch.—I. 1887–88.
 1250 Glenelg.—I. 1831–88. II. Blank, 1854–75.
 1251 Glenshiel.—I. 1 vol., 1831–88. II. Blanks—1840–43, 1843–63, 1863–65.
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 1257 Plockton, Parish Church, not erected into a parish.
 1258 Poolewe, *q.s.*, 1851.—I. 1887–89.
 1259 Shieldag, Parish Church, not erected into a parish.
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76. SKYE

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 1874-80.
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 1269 Stenscholl, *q.s.*, 1847.—I. 1856-88.
 1270 Strath.—I. 1886-89.

77. UIST

- 1271 Barra.—I. Records, 3d July 1887 to date; Roll 1883
 to date; Marriage Register 1886 to date; Baptism
 Register 1886 to date.
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 1275 South Uist.—No records.
 1276 Trumisgarry, *q.s.*, 1845.—I. 1888-90.

78. LEWIS

- 1277 Barvas.—I. 1812-88.
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 1280 Lochs.—I. 1831-69. II. Blank, 1839-66.
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79. KIRKWALL

- 1283 Deerness, *q.s.*, 1854.—I. 3 vols., 1728-1889. II.
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80. CAIRSTON

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